# WESTERN RECORDER.

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## COMMUNICATIONS.

*For the Western Recorder.*

**AMERICAN TRACT SOCIETY.**—No. II.

In a previous article respecting the origin and character of this Society's principal series of tracts, I presented a sketch of the subjects on which they treat; a list of the authors, so far as known, and the committee have felt at liberty to publish them; the results of information substantiating the authenticity of the narrative tracts, particularly three, which some have accounted fictitious, viz: The *Dairyman's Daughter*, *History of Thomas Mann*, and *Poor Sarah*; together with a request from the Committee, for the preparation, by competent hands, of new authentic narrative tracts.

Besides the 265 duodecimo tracts in English, above referred to, this Society has stereotyped and published 46 tracts in German, 40 in French, 29 in Spanish, two in Italian, and five in Welch, with four broadsheets in French, Spanish, and Italian; and twelve handbills in Welch; making in all 137 publications in *foreign languages*.

The above tracts are sold at the rate of fifteen pages for one cent, each cover being counted as four pages.

The Society has also published 95 evangelical, instructive and entertaining *children's tracts*, in five distinct series, from 16 pages 48mo. to 48 pages 18mo. and in price from half a cent to three cents each, with six broad-sheets at half a cent each, and 54 religious handbills and three cards, each price one mill.

Besides the Society's six annual reports, its Monthly Tract Magazine, the Christian Almanack, published annually, and Watts's Divine and Moral Songs, 32mo., it has issued, in addition to the above, the following

BOUND VOLUMES, &c.

| | pp. | size. | cts. | Extra b'd'g. |
|---|---|---|---|---|
| Eight Tract Vols. with index to the set, | 400 | 12mo. | 44 | 75 |
| Same Tracts in 24 vols., | 133 | 12mo. | 25 | |
| Vol. 1, German, | 400 | 12mo. | 44 | |
| Children's Tracts, series 1, | 256 | 48mo. | 15 | |
| " series 2, 3, | 256 | 32mo. | 18 | |
| " series 4, 5, | 250 | 18mo. | 25 | |
| Doddridge's Rise and Progress, | 280 | 12mo. | 87 | 50 |
| Do. calf extra, | | | | 87 |
| Baxter's Saint's Rest, | 272 | 12mo. | 37 | 50 |
| Do. calf extra, | | | | 87 |
| Christian Reader, for schools, | 400 | 12mo. | 44 | |
| Boatswain's Mate, | 152 | 12mo. | 25 | |
| Burder's Twelve Sermons to the Aged, | 148 | 12mo. | 10 | |
| Life of Newton, | 120 | 12mo. | 8 | |
| Do. of Leighton, | 64 | 12mo. | 4 | |
| Do. of Swartz, | 64 | 12mo. | 4 | |
| Persuasives to Early Piety, | 360 | 18mo. | 32 | 62 |
| Do. half bound in calf, | | | 50 | |
| Do. *abridged*, | 256 | 24mo. | 25 | 44 |

POCKET MANUALS,

*Suitable for New-Year's Presents.*

| | pp. | size. | cts. | pocket book bind'g. |
|---|---|---|---|---|
| Daily Texts, containing a scripture text, and verse of a hymn, for each day in the year, | 128 | 64mo. | 12 | 25 |
| Diary, being daily texts interleaved with ruled paper, for memorandums, &c. | 128 | 64mo. | 18 | 37 |
| Daily Food for Christians, being a text, a verse of a hymn, and a scripture promise, for each day in the year. [The texts in this are unlike those in the daily texts.] | 192 | 64mo. | 12 | 31 |
| Dew Drops, containing a text for each day in the year, | 128 | 128mo. | 8 | 22 |
| Gems of Sacred Poetry, | 256 | 64mo. | 18 | 37 |
| Mason's Crumbs from the Master's Table, | 176 | 64mo. | 12 | 31 |

The above lists comprise in all no less than 578 distinct pnblications, all of which, except the six broad-sheets in English and the three cards, are stereotyped.

*Publications in the Press, &c.*

The Society has now in the press, *Family Hymns*, being 300 devotional, evangelical hymns, adapted for use in the family and the closet. It is stereotyping Bunyan's *Pilgrim's Progress*, in a neat 18mo. from a recent edition of the Religious Tract Society in London, with which great pains have been taken to render it a correct reprint of the original work; embracing the author's marginal index and scripture references, with a brief sketch of his life, and a number of engravings. The Society has also in progress Baxter's *Call to the Unconverted*, which will be issued as soon as the subscription for perpetuating it is filled up.

The *prices* of all the Society's publications are systematically arranged, with the intention, that the whole amount received for such as are sold, shall equal, and only equal, the whole amount expended in issuing them.

*Divine Blessing on the Society's Publications.*

It is the *sole* object of this institution, thro' the blessing of the Holy Spirit, to reclaim perishing men from the dominion of sin, bring them, by evangelical repentance and faith, to embrace a crucified Redeemer, and promote their growth in holiness, till their imperfect services on earth shall be exchanged for the praises and the bliss of heaven.—And perhaps no publications, excepting the bible, have been so signally blessed in the promotion of this one grand object, for which every disciple of Christ, in imitation of his Master, is bound to live. There is satisfactory evidence concerning a number of the tracts, in particular instances which have been reported to Tract Societies from creditable sources, and published, that they have each been the means of bringing *some hundreds* of souls to Christ. The annual reports of the American and London Religious Tract Societies, their Tract Magazines, and other religious publications, contain a mass of evidence of this kind, which cannot but give joy to every child of God, and doubtless gives far greater joy to the angels in heaven, and to Him who was once the atoning sacrifice, and is now the great advocate and intercessor. Whoever would love this cause, because God is blessing it in the extension of the Redemer's kingdom, will, by a careful attention to the facts contained in the above mentioned documents, and to the sources from which they come, find evidence, the authenticity of which unbelief only can question, and the fulness and abundance of which will not merely satisfy the doubting, devoted Christian, but cause his heart to swell with gratitude to God, tears of joy to suffuse his cheeks, and praise and thanksgiving to burst from his lips.

I cannot close this number, without *entreating* all who have an interest at the throne of grace, earnestly to supplicate the continued and still more extended influences of the Holy Spirit, to descend on the Society's publications, that heaven may resound with unnumbered voices, which shall ascribe, through the instrumentality of this Society, salvation "unto Him that loved us, and washed us from our sins in his own blood," "for ever and ever." W. A. H.

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The following solemn considerations, coming as they do from one of the aged fathers in Israel, will not be lightly regarded. If a mere layman might not be allowed the privilege of speaking thus plainly and publicly; those who are set for the defence of Zion may surely do it. Let them blow the trumpet till it is heard, and heeded:—

*For the Western Recorder.*

**"SINS OF ONEIDA COUNTY!"**

MR. EDITOR—When I refer to the sins of Oneida county, I do not mean particularly the sins of non-professors, but the sins of the ministers and churches in the county.

Perhaps your readers may wonder at the heading of this article; but probably an attempt to apologise would only make bad worse. The truth is, I do not know of any section of the world, which is likely to be so guilty in the sight of God as this. Perhaps I shall be told that there is less immorality and open wickedness here, than in most other places. This may be true, for ought I can tell. Perhaps the sinners in this county are as *civil* as any others; but this alone will not save them from being turned into the same place of torment with other sinners.

But the sin, the civility, or incivility, of nonprofessors, is not the object which I wish at this time to present before the public mind. Our ministers and churches are civil; there is much of what is called "good breeding" in the midst of us; but will a religion that is made up of this characteristic be the *light* of the *world*, or the *salt* of the *earth?* Will it save souls? Will it enlarge the boundaries of Zion, put the enemy to flight, conquer Satan's kingdom, or carry us to heaven? Will it glorify God? and will God be pleased with it?

Perhaps I shall be thought uncharitable; but let the objector take heed how he speaks. I ask, whether any minister, any church, or any individual, that does not feel and exercise *the power of godliness*, gives any evidence of any thing better than the form of godliness, or a religion merely civil? The question is not, what was he, or what was the church, five years ago, or one year ago? It is not whether the man was once thought to have been born again. It is, what are we, and what are we doing *now?* This is the momentous question that must ultimately be answered at the bar of God.

I do not inquire whether there is a spark or two of vital godliness in this, that, or the other bosom; but I ask, is there enough in the whole county to save us from the marked displeasure of God? God once said to a highly favoured people, "I will even send a curse upon you, and will *curse* your *blessings;* yea, I have cursed them already, because ye do not lay it (the commandment of God to the priests) to heart."

Ministers and churches in this county dare not say, we have not been highly favoured of the Lord. They know that God has done very great things for them. They have been greatly distinguished by his mercies. He has given them a goodly land, almost like the garden of the Lord. They have grown rich, and become fat upon its increase. Their clothing is silk and purple, and a thousand other hues. Their establishments are costly, and their ornaments without number; while thousands of the lost, as they first enter the abodes of hell, can say, with little variation from strict matter of fact, "*No man cared for my soul!*" Who will answer for their blood? They died without embracing the gospel. Why was it so? Their own sin they must bear. But who shall bear ours? Shall we roll this burden back upon the fathers of the country, who gave their property and blood to procure our freedom? Shall we roll it across the Atlantic, and place it on the shoulders of Europe? Or shall we lay this burden on the counties and states around us, and say, *we* are doing as well as *they?* This course will never save us? Have we done what we could? Have we done half that we could? Have the ministers and churches of Oneida county done the hundredth part of what they could to save souls?

Mr. Editor—It may be thought that I am very bold, and that I urge these things too far; but I must be honest. It is time to speak out. The whole truth must be told sooner or later. It is best to meet it now. By and by it may be too late to find a remedy, or even a refuge. It is customary to attend meeting on the Sabbath. Suppose circumstances should require all the ministers and churches in the county to meet at one place, on a certain day, and move in procession, with none but professors in the company, with ministers, elders and deacons in the van, what kind of resemblance should we bear to a band of pilgrims, that have forsaken *all* for Christ, and are travelling to the new Jerusalem? Should we like to be in company with those who "wandered about in *sheep skins* and *goat skins;* being destitute, afflicted, tormented; of whom the world was not worthy?" Yet Jesus Christ has said, "Whosoever he be of you, that forsaketh not all that he hath, *he* cannot be *my* disciple." What number of such disciples are there probably now to be found in this county?

I shall be told, perhaps, that we are doing as well as others? Suppose we are, and suppose we go to hell at last, with others, for our covetousness; what shall we say then? God ranks the *covetous* with "fornicators, idolaters, adulterers, thieves, drunkards, revilers, and extortioners," and has declared, most solemnly, that they "shall not inherit the kingdom of God."

God has highly favoured the ministers and churches of this county, it is true. He has poured out his Spirit gloriously; he has wrought wonders in our midst. Few if any other places have seen such and so many wonders of his grace, as have been witnessed in this county. A narrative of some of these wonders has gone before the world. The question now is, what returns have we made? or rather, what returns are we *now* making? Are we thankful? Does not God see in these ministers and churches just the reverse of gratitude? Though he did great things for us a few months ago, have we not forgotten and forsaken him? Are we not filled with self-complacency? If we are truly thankful for what he has done, one might suppose that we should importune him to do more, and give him no rest. If we are thankful, shall we not do all we can, (calling on God for help), to promote the salvation of others? Yet is it so? Are we *now* co-workers with God? "The time has come, when judgment must begin at the house of God;" and if we are what we *should be*, we shall "sigh and cry" for the abominations done in our midst; and we shall be slain if we do not. But what number of sighing and crying ministers and Christians is there now in the county?

If we are thankful, we shall also be humble. There is no true gratitude without humility; but how little genuine humility does God see in us ministers, and in the churches? Does he not see great pride in us? Does he not see in our hearts, the pride of person, the pride of station, the pride of knowledge, the pride of opinion, the pride of religion, the pride of revivals? True, we have seen much, and we know a little; but do we know that we are fools? And are we willing to be "fools, for Christ's sake?" If we are humble, if we are thankful, we shall love God, and love our brethren, and love the salvation of sinners; and all this for Christ's sake. But how little love to God, how little brotherly love, how little love for dying souls, is manifested here?

It will be said, that we love the brethren as much as other Christians do. Do we then love them enough? Do we not rob them of that measure of love which we really owe them? Suppose we do not rob our brethren of dollars and cents: God holds us under obligation to lay down our lives for them when occasion calls. Who among us loves his brother thus? And do these ministers and churches love souls so much for Christ's sake, that they are doing all they can, or any thing like it, to promote their salvation?

Besides, this community are evidently robbing God, in a most shameful manner? Does any one say, wherein have we robbed him? The answer is, in tythes and offerings, in affection, in devotion to his cause, in effort to save souls, in almost every thing that belongs to the service of God, except the form: And I may well ask, is he not robbed of much even of the *form* of godliness? If not, why so few at the prayer meeting, at the monthly concert, and sometimes so few at meeting on the Sabbath? If God be not robbed, why then does he withhold his Spirit? Why are not sinners converted? And why do we now appear so little like the children of the King of Heaven? Why are we so lean from day to day?

We know something about revivals, for we have seen much; but are we not contented to possess our knowledge without using it? Do we know all that we might know about revivals? and if not, are we labouring to increase our knowledge of these things? If not thus labouring, are we not very self-sufficient? Are we anxious that others should understand this subject better than we now do? And are we willing that they should use their superior knowledge amongst us? Are we willing that they should go before us? Are we willing to learn of them? Are we not rather disposed to say, as old professors do to converts, "Stand back?" Keep behind us? And with all this wisdom, and all that God has done for us, do we know how to pray? Do we know "what we should pray for as we ought?" And if not, why is it thus with us? Is it not because we have vexed the Holy Spirit, till he has departed from us? But if it be said, we do know how to pray, and what to "pray for as we ought," I ask, why then are not our prayers answered? Why is not the world itself moved in answer to our prayers; and the sinners gathered in, who live among us? Are the *elect* all gathered in?

The world was shaken when Paul and others prayed. David *alone* could set the very elements in an uproar by his prayer, as he tells us in the 18th Psalm. What, then, is the matter with us? If these ministers and these churches will be strictly honest, they must own that their iniquities have separated between God and them. Not more than one year ago, we saw these ministers, or many of them, on their knees in the sanctuary, confessing their sins before God and man, and begging with tears for pardon. God heard them then. Sinners were troubled, and converted too, on the self same day. We saw this more than once. What is the matter *now?* Then they confessed that they had seen Jesus crucified at the corner of almost every street; but had not interfered. How is it now? Then these ministers were burdened because the churches came not to the help of the Lord, and felt like dying with the burden. Where is that burden *now?* Are the churches doing better *now* than *then?* Sinners were coming into the kingdom then. Are they coming *now?*

I do not speak at random, when I name these things. I was an eye and an ear witness; and I ask, has there not been a shameful dereliction of duty and of privilege, a disgraceful retreat before the enemy? Then we were told that we had limited the Holy One; that we had not prayed faithfully to a living God. The charge was but too true. Who among us prays to God now as he ought? Are we not now, if we pray at all, virtually praying to a god whose name is *Baal;* who is talking, or on a journey, or peradventure is *asleep*, and must be waked, before he can attend to our cry? And are not the sins of Oneida county, in this respect, very great? Do they not reach to heaven? Are not this people at ease in Zion, or trusting in the mountain of Samaria? If they do not drink wine in bowls, yet do they not "stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall," while "they are not grieved for the affliction of Joseph?" If any think this accusation too hard, let them go and tell the blessed Jesus, in their closets, on their knees, and with their hands on their hearts, in token of innocence. Brethren, we must repent, or feel the chastising rod of God.

AN OBSERVER.

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*For the Western Recorder.*

**THE VALUE OF THE SOUL.**—No. VII.

"What shall a man give in exchange for his soul?"—MATT. xvi, 26.

This text seems to suppose the soul already lost, or gone to hell, where God will deal with it just as it deserves. If a man, for whom Jesus died, and to whom he has made many offers of salvation, is so careless, or obstinate, or desperate, as to lose his soul in hell, how does he deserve to be treated? The loss is his own fault; and he deserves to be deprived eternally of the life of his soul. He lost it knowingly and deliberately, and it is right that his loss should be without remedy. This crime against himself is as great as the worth of his soul. He has robbed himself of eternal life; and for his sin against his own soul, if this were all, he deserves eternal death. That man, who robs himself of endless and ever growing happiness, when it is in his possession, or within his reach, deserves endless and ever growing misery.

But he that loses or destroys his own soul, does more than this; he robs God. The soul is God's property. He made it for himself. There are no works, means, or instruments, in the whole universe, by which God can show his glory so much as by saving the souls of men. He, then, who destroys his own soul, wastes God's property; and robs God of one of those instruments by which he could glorify himself more than by an angel, or any other creature, whom he ever made. In doing this, he robs God of just so much glory as he would have gotten by saving that soul.

Here God, and the man who has destroyed his own soul, are at issue. The man has robbed God, has wasted his property, has destroyed or ruined it, so that it can never be saved. God can never glorify himself in its salvation. God cannot now fit that soul for heaven, it is so completely destroyed. It is so utterly ruined, that if God should need a soul ever so much, to fill up heaven, or to complete the reward which he promised to Jesus Christ, he could not take that soul: He must look elsewhere for one, or create another, or do without it. His purposes indeed shall stand; but no thanks to the robber, that seeks to overthrow them.

Now what shall God do with such a soul? If he does not manifest toward it an abhorrence proportioned to its crimes—proportioned to its desperate wickedness, in destroying itself and robbing God—God will do himself injustice; for this is the only way in which he can now get glory from that soul. If God does not shew an abhorrence proportioned to the wickedness of self-destruction and of robbery, he will fail of convincing even the sinner of the value of his lost soul.

Besides, the man who thus loses his soul, might have obtained the salvation of it; might have gone to heaven; might have contributed to the amount of holiness in that blest world. There will, therefore, unless God counteracts the influence of such wickedness, be less holiness, and less happiness, and a lesser manifestation of glory, in heaven, than there would have been, had that man accepted salvation. Thus he has robbed the society of heaven. And if God does not deal with that man in proportion to his desperate wickedness, in destroying himself, he will do injustice to all his friends.

In addition to all this, the man who loses or destroys his soul, adds one to the number of the damned. In doing this, he increases the wickedness and misery of hell; and whatever hell may deserve at the hand of God, its inhabitants do not deserve this at the hand of that man. Therefore, in destroying his own soul, he sins against hell itself, and deserves to be destroyed for going there. But now he has gone there, what shall he give in exchange for his soul? Nothing: Nothing can be given. His case is hopeless. God did all he consistently could do to save that man; but all in vain. Nothing did him ultimately any good. He grew worse and worse. He resisted every call of God and man, refusing to repent. Too proud to be saved by grace in Christ, he put no confidence in him. He insisted on having his own way, and would be happy in his sins, or not all. Heaven had no charms for him. There was nothing in all heaven which he loved. He would not have Jesus as his saviour, and his elder brother; nor God for his father and friend. He knew that God was almighty and holy; but he was not deterred from offending him. He knew that he should be damned, if he did not repent and believe. With all his knowledge, and ten thousand admonitions, he rushed headlong into hell; and with his own uplifted hand against God and himself, he struck the balance, cast the die, and sealed his own damnation. By his own choice he has fixed his fate; he is lost beyond remedy. The best, the only thing that can be done for him, is to leave him to his fate. And what shall he exchange for his soul? A wreck of immortal, ever-growing mind. Well might Jesus weep the loss. It is incomprehensible—infinite. Millions of such souls, and hundreds of millions, are now at stake. They are wholly indisposed to secure their own salvation. Every day they are "making bad worse." The danger of their destruction increases every hour. Many now hang upon a single pivot. An hour's delay, and they are wrecked forever. Every hour of time is filled with this dread suspense. Since I took up my pen, a host have sealed their fate. And what are Christians doing to save souls from hell?

God calls his children to make a mighty effort to save souls from hell. The gracious bounty which he bids is very great. He promises success to all who heartily engage. He will save in answer to their prayer; and they shall shine "as the stars for ever and ever." This is the reward of those who turn many to righteousness. Who would not work for God, on such terms as these?

But, strange to tell, we are obliged to invert the question. Who will work for God? Who will deny himself—give this world's goods—pray in faith—labour hard—make every effort—do *all he can;* and this for what end? To turn sinners unto righteousness; to win souls to Christ; to save them from sin and hell; to people heaven with glorified spirits, to shine "as the stars for ever and ever." Strange to tell, notwithstanding the worth of souls, notwithstanding God offers such wages, and is glad to give them to all that work for him in winning souls, few, very few, are found willing to do all they can for him. How many of his professed friends had rather pursue the world. They love it more than they love the souls of men; they love it more than they love their Maker; they regard its friendship more than the friendship of God. V. D. M.

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*For the Western Recorder.*

**SUGGESTIONS TO THE EDITORS OF RELIGIOUS JOURNALS.**

It is certainly a matter of no small consequence, to determine the proper treatment of revival intelligence, by those religious editors, who regard the passing scenes of excitement as the triumphs of redeeming love. Ought they to introduce to their respective columns every record of a revival that appears, thus furnishing a complete journal of such events? Or shall they confine themselves to those accounts, for whose accuracy in the statement of fact, and sobriety of representation, some respectable editor can confidently vouch? This latter course would by many be thought more judicious than the former, but would still need modifying to meet the views of one class of readers. I refer to those who read mainly for the sake of such information, as may serve for the materials of religious philosophy, may aid in establishing general principles, both in regard to the phenomena of human nature, and the mode in which divine power makes the gospel efficient to the salvation of man. They would care only to see those authentic and somewhat detailed accounts, in which some peculiar feature of human nature, as under the influence of divine truth, or some extraordinary display of divine grace, is noticed, or at least something in the measures or mode of preaching, different from the common practice. But the mass of readers are concerned in the record of revivals, just as English and Americans were in the movements of their respective forces during the last or preceding war. They wish to know all the important advantages gained by their own party over its foes. If several different places are at the same moment scenes of conflict, they are interested in the account of each, although the mere student in human nature might find in several only a repetition of what appeared in a single one. Those, who love the Lord Jesus Christ, and regard revivals as victories gained by him over the powers of darkness, have an interest in knowing all the triumphs of their King. Not that I would propose this as furnishing an exact rule, but it seems to contain the principle which should regulate in the publication of revival intelligence. If I am deceived by the analogy, the intelligent and pious men, to whose notice this article is commended, will doubtless discover the error. It is not my desire to assume the office of an instructor. I shall connect with these few thoughts,

*Some considerations for those who do not regard revivals as the work of God.*

They will recollect, that while Christ was upon earth, he wrought many miracles, which intelligent men, scribes, pharisees and others, were ready to ascribe to any thing but divine power. Still these works were tho't by many to be such as God alone could perform, and from them He received praise. At present, all who believe the bible, not only regard those works as the works of God, but think that criminal blindness alone prevented the unbelieving witnesses of them from acknowledging their real character. Hence the wickedness of their unbelief has been proverbial among Christians, and universally stigmatised as evidence of extreme baseness. As an individual I should dread to be classed with such men, but should fear that the attempt to account for existing revivals, in any other way than by referring them to the power of God, would throw me into their ranks. A coming age may see the finger of God in scenes now before us, as clearly as we see it in the events of our Saviour's history.

Another illustration: Were a king to pass through the various parts of his realm, distributing favours, but in disguise, so far that only a few persons would recognise him, but it should afterward appear that all might have done it, how mortified would those be, who had in any way injured him, or even failed to know him and seek his favour.—Now, suppose he had passed in a more open manner, but multitudes of his subjects, not caring to meet him, had even refused to believe that he was passing amongst them, what should we think of their loyalty? In plain terms, the writer does not believe that any intelligent follower of Christ, who has taken the least pains to examine facts, can doubt the presence of God in his American Zion. And let it be remembered, *truth is as firm as the being of God;* the denial of it will never make it false. Regarding it as falsehood, will only injure the receiver of the lie, and through him, those over whom he has influence. C. S. A.

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*For the Western Recorder.*

**WORLDLY CHRISTIANS.**

MR. EDITOR—Jesus Christ expressly forbade his followers to lay up treasure on the earth. Doubtless he meant what he said, and had good reasons for saying it; but in these days of worldly wisdom, this command has been overlooked.

There are many worldly Christians, (if Christians they may be called), who gather and treasure up earthly things, with as much apparent eagerness as they could well manifest, if Christ had commanded them to lay up all they could get. What will they do, when they meet the King of Heaven face to face, who has commanded them to do otherwise?

Many will plead that they are laying up property for their children; but have they not already capital enough to destroy their children's souls? Would it not be better to give the total products of this capital to the Lord? Should they do this, they would not do half so much as the poor woman did, with her two mites. O, when will Christians learn to *live* like Christians? When will they learn to prefer heaven to earth? When will they learn to love God with *all* the heart.

While Christians love the world, the love of the Father is not in them; and what evidence have they that they are Christians while in this situation? None—just none at all. S.

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*From the Christian Observer.*

**VISIT OF CLERGYMEN TO THE SICK.**

It is about fifteen years since, that I officiated in a parish in the county of N——. The wife of a respectable and opulent farmer was in the constant habit of attending my ministry. She had often expressed high approbation of the discourses which she heard; but I had not observed in her any decided marks of a spiritual renewal of heart, or any very visible alteration in her life and deportment. At the expiration of one year she became seriously ill, and was considered by her medical attendant to be in imminent danger. In the early stage of her illness she had expressed a strong desire to see me; but this wish, through the counsel of her medical attendant, was not complied with; and I did not become acquainted with her illness and great danger for nearly a week, or probably more, as she did not reside in my parish. Her anxiety to see me daily increased, and she earnestly entreated her husband not to deny her so great and so much-needed a gratification. He felt, as he afterwards told me, the utmost readiness to gratify such a desire, and was deeply distressed in not being allowed to do so; for he regarded her with the tenderest affection. But the directions and commands of the medical attendant were so positive and peremptory, that he durst not even indulge his own feelings, or yield to his wife's earnest entreaty; as he was repeatedly told that my visits would tend to increase her disorder, and the consequences of excitement from such an interview might prove even fatal. But, so great was her alarm of mind, and so oppressive her sense of guilt, from having slighted or abused the means of grace which God had mercifully afforded her, that her state seemed to counteract all the united efforts of skill and medicine, and she evidently was daily becoming worse. Her husband, as he afterwards informed me, had almost daily inquired if he might be allowed to send

for me to visit his distressed, and, as he feared, dying wife; but he uniformly received the same reply from the medical gentleman: "If you do not wish the death of your wife, keep Mr. D. at a distance; for if he be permitted to attend her, I will no longer hold myself responsible for the issue, nor would you be giving me or my medicines any chance of success." A pious neighbour, however, sent me word how ill she was, and how distressingly alarmed she felt from the burden of guilt upon her conscience, and how very anxiously she desired to see me. On this information, I hastened to her house, and found her husband at home. He received me civilly, but coldly, and said that he was sorry I had taken the trouble to come, as he had the most positive directions from her medical friend, not to allow me, or any one else, to visit her, with a view to converse on the subject of religion; with the assurance from him, that any additional agitation, under her present strongly excited system, would prove most injurious, and perhaps fatal. I said all I could to remove his fears, and repeatedly avowed my full conviction that all the objections of his medical friend to my visiting his afflicted and distressed wife arose solely from his entire ignorance of the nature of true religion, and what would be the result of spiritual counsel, reading, or prayer, to her now almost overwhelmed soul. He manifested great tenderness of affection for her during our conversation, and evidently laboured under a severe struggle in his mind, between a wish to gratify her earnest desire, and the fear lest his compliance with our united request, in opposition to the judgment and direction of the medical gentleman, should prove more injurious than beneficial. I believe that his fear of injury would have prevailed, if the pious neighbour before mentioned, who was in the sick room and heard my voice, had not approached, and said with tears, "I come with a request from your dear wife, that, if you love her, and would wish her either to live or die happy, you would permit Mr. D. to see her." Having said this, she wept aloud. The husband now burst into tears, and, his affection prevailing over his fears, he said, "If it must be so, go to my wife; and may God bless your endeavours to do her good!" The kind neighbour went before me, to apprise the afflicted sufferer of the permission granted to me to visit her, to converse and pray with her. On my entering the room, she made an effort to raise herself from the bed and to stretch out her hands towards me; but her weakness prevented this strong expression of her feelings, and she sank down again.—Tears and broken words expressed at once her gratitude, her state, and her wishes. I need not dwell on particulars. After a few minutes she became more calm, and was able to state to me her convictions, her sorrow of heart, and her fears. There was no peculiar difficulty in her case. A sick bed had been the means, under the blessing of the Holy Spirit, of leading her to serious self-examination, and had brought to her remembrance her sins, negligences, and ignorance; the means of grace slighted, convictions of guilt stifled, conscience trifled with; so that transgressions, which before had made little impression on her mind, now appeared of a crimson dye, and felt as an intolerable burden on her conscience. By the blessing of God, I was enabled so to speak, and to apply his word to her state, that the precious promises which it contains were received in faith, and embraced with a willing mind, and found to be "the joy and rejoicing of her heart." The word of instruction being thus blessed by the Spirit of God to her soul, prayer was full of power and holy comfort; and after it was ended, she said, "I am now quite a new person to what I was before. I now feel the love of Christ far exceeding all that I could desire or deserve. I am a wonder to myself. What a mighty and gracious change has the Spirit of Christ wrought in me! God bless you! I am happy and blessed indeed! How cruel it was not to allow you to come to see me in my distress! but it was all owing to their ignorance of the real comfort of the religion of Jesus Christ." On my return to her husband, I informed him in what a composed and happy state of mind I had left his dear wife. He was now most thankful for the interview, and expressed his hope that I would repeat my visits as often as I had opportunity. He was sent for by his wife before I had left the house; and on his return to me, he said, "that she had sent for him to tell him how kind it was to allow me to come to her, and to assure him that she was quite happy." He added, "It is indeed truly wonderful to see the difference in so short a time. I am now ashamed and grieved that I ever for a moment prevented your visiting my house; and more especially as my dear wife has suffered so much distress of mind from my own ignorance, and from my too readily complying with the direction of my medical friend." In the evening her medical attendant called, and found her lying quiet and composed in bed. On feeling her pulse, he turned, with a smile of satisfaction, and said to the nurse, "Well, I had my hopes that your mistress would be better from the change of medicine; but I did not really expect to find her so much improved since yesterday. She is now so composed, and every symptom is so favourable, that I pronounce her decidedly better, and as I now hope, out of all danger." The nurse only replied, "Mr. D. was here to see her this morning, and she has been *better ever since.*" It may be proper just to add, that she recovered from a lingering illness; and I have great pleasure in saying, that her affliction was blessed to her and her husband, and they both lived for many years, ornaments of the gospel of Christ and a blessing to many around them.

*From the New-York Evangelist.*

### THE POWER OF PREJUDICE.

We have hardly ever witnessed a more striking instance of the power of prejudice, in perverting the judgment, and causing a person to see things exactly the reverse of what they are, than in the following estimate of the labours of Mr. Finney. It is a part of an article of nearly three columns, headed "Rev. Mr. Finney," in the Boston Telegraph, for October 22. The editor thus gives his opinion as to the character of his public performances, and the true secret of his success:—

"Here, then, we conceive, lies the true secret of Mr. Finney's influence and popularity. He addresses the feelings, and, not unfrequently, the coarser feelings of human nature. This is more or less grateful to a vast multitude of mankind, who will not endure to have the plain truth addressed to the understanding and conscience. They are gratified with an excitement of passion, and can endure even much truth, if truth is not made the prominent object, and its edge is only blunted, so that it will not find its way to the conscience, and the heart. Here is the main spring of those operations for the promotion of revivals, which have prevailed so extensively at the west; and it is the main spring of that kind of preaching, which is rapidly preparing the way for the introduction of the same measures in this section of country. Mr. Finney preaches some truth, important and pungent, intermingled with not a little error, and presented in such a *manner*, as to drown conviction of sin in selfish inducements to immediate action, and to make immediate action, however selfish, if prompted by love to the soul, the essence of obedience to the commands of God. The sinner, indeed, is induced by self-love, to embrace the gospel; and, for this cause, he continually talks about *hell*, and makes the criminality of the sinner to consist more in neglecting the salvation of his soul from hell, than in disobedience to the divine law. Such an impression as this must be an effectual bar to conviction, and must directly conduce to a false love, a false submission, a false repentance, and a false hope."

To any person in the least familiar with Mr. Finney's preaching, it will be strange to be told that he addresses the feelings, instead of the understanding; whereas it is well known that he is an uncommonly argumentative preacher. He does indeed make a tremendous impression on the feelings. But it is always through the medium of the understanding. He is one of the most doctrinal preachers in the world. A Connecticut minister, much accustomed to what is called the intellectual preaching of New-England, and peculiarly qualified to judge of such matters, said, after hearing Mr. Finney, "He preaches more divinity in one sermon, than we should in a whole year." So far from his sermons being appeals to popular passions, that another New-England minister said of him, after hearing him several times at Andover, "I never was so disappointed in my life. His sermons are calculated to arrest and hold hearers of the highest order of intellect."

Mr. Finney's hearers will be little inclined to credit this man's discrimination, when he thinks his preaching deficient in producing conviction of sin. If there is any one point more universal than another, among those who are awakened and convicted under his preaching, it is their deep and overwhelming convictions of sin, their sense of its loathsomeness, and its terrible baseness. The reason why he talks about hell with so much effect, is, that he first leads his hearers to feel as if they deserved it. His clear views of God's holy moral government, and righteous law, and free and sincere offer of mercy in the gospel, he transfers to his hearers, and makes them see how utterly they are "without excuse." We cannot conceive it possible that such preaching should tend to the production of either false submission, or a false hope.

*From the Charleston Observer.*

### HOW REVIVALS SPREAD.

We have heard that a revival of religion has commenced at the high hills of Santee. Upon hearing of the revival in Edgefield, the minister of the place went to see, and enjoy the work of the Lord. He returned and commenced anew his labours, with a fresh unction from on high, and the word of the Lord was accompanied with power. And here we would beg leave to suggest, that ministers and private Christians would do well to visit those places where God is signally displaying the riches of his grace.—There they will be likely to imbibe the spirit of revivals; there they can see and judge for themselves; and from thence they may be instrumental in extending their gracious influences. Thirty years ago, when many of our churches were visited, it was not unfrequently the case, that journeys of hundreds of miles were taken for this very object, and with the happiest effects. And we see no reason why the same means should not be again adopted. The kingdom of Christ is promoted by means; and when ministers and Christians have the spirit of Christ, the spirit of revivals, let them visit from church to church, and from house to house, in accordance to apostolic example; and it will be found that their labour is not in vain. It seems indeed that the time to favour Zion has come. None, therefore, should hang their harps upon the willows; none should say, "a little sleep, a little slumber, a little folding of the hands to sleep;" none should be faithless; none should yield to despondency, and say there is no hope. There is hope—hope in the promises of God, and hope in the success of his word. All that is required is faith in what God has said, and zeal proportioned to the magnitude of the work. Among the promises respecting the latter days, it is said, "Many shall run to and fro, and knowledge shall increase." So let it be now, and many more will be the places where the grace of God is displayed in the conviction and conversion of sinners.

*Industry.*—Man must have occupation, or be miserable. Toil is the price of sleep and appetite, of health and enjoyment.

## TEMPERANCE.

### CIRCULAR

Of the New-York State Temperance Society, to the Town and County Societies in the State.

The Executive Committee have, at great labour and expense, procured to be printed and forwarded to every county in the state, their proportion of 350,000 circulars on the subject of temperance, addressed to the citizens of the state of New-York. The Committee have aimed to furnish every county with a sufficient number to supply each family with a copy; and they have no doubt but that the officers of the county societies to whom they have been sent, will take immediate measures to accomplish this object, and have each town society furnished with its proportion, with as little delay as possible, and that energetic measures will be taken by the officers of all town societies, to complete the distribution, so that in a short time, each family in the state may be supplied. The Executive Committee have already received returns from towns, where the document has been distributed, and the results have been most encouraging, particularly in silencing opposition and bringing out a majority of the population on the side of temperance. They have also been induced to delay the publication of the third annual report, until the 15th of February next, that time may be given for the distribution of the circulars, and to obtain knowledge of the results, through the reports of the town societies, which may be laid before the public in their annual report.

The Committee respectfully request that the county societies will take the necessary measures to obtain reports from the town societies, and also that the county reports may not be delayed so as to reach Albany later than the 15th February, and as much earlier as convenient.

The Committee have incurred a considerable debt in printing the circulars, and they look to the town and county societies for remuneration, where they feel inclined to grant it. Some of the counties have already remitted for their proportion, for which the Committee are obliged.

The Executive Committee have been convinced, from the commencement of their labours, that an intelligent community only required information on the subject of the great reform now in progress, to give it their unanimous support, and have, therefore, made great efforts to disseminate information, by circulars, tracts, temperance papers, and their annual reports. They have recently forwarded to each town in the state, a number of the Temperance Advocate, printed at Sandy-Hill, Washington county. The engagement with the editor has now expired; but the Committee know of no method of circulating information, more economical, than by the circulation of this paper. The Committee therefore give notice to all the officers of temperance socities now formed, or that may hereafter be formed in the state during the present year, that a copy of said paper will be continued to each Society, if ordered, (post paid), without expense to the Societies.

R. H. WALWORTH, *President.*
EDWARD C. DELAVAN,
JOHN F. BACON,
JOHN T. NORTON,
HENRY TROWBRIDGE.
RICHARD V. DE WITT,
ARCHIBALD CAMPBELL,
JOSHUA BURKE,
*Executive Committee.*

*Albany, November* 8, 1831.

*Temperance in Sheffield, Eng.*—At a late temperance meeting in Sheffield, in the proceedings, of which James Montgomery, the poet, took part, Rev. Dr. J. Pye Smith, one of the most distinguished biblical scholars in England, at the close of his address, said—

"It would be presumptuous in him to say, that a little wine or malt liquor should not be taken; but he trusted his friends would excuse him for mentioning his own experience on the subject. His chief beverage at present was water and milk. He was formerly in the habit of taking one or two glasses of wine; but since he had abstained from it, he found that he was much better in health and strength, and better able to undergo the fatigue of his labours, than he was before. He had also known sailors, whose chief beverage was tea and coffee, better able to do their work than those who drank ardent spirits; and they were always less subject to disease."—*Boston Recorder.*

## INTELLIGENCE.

### FRANCE.

The following letter, dated St. Quentin, Aug. 17, 1831, was addressed to Prof. Hodge, of Princeton, and communicated by him for the New-York Observer. Implicit confidence may be placed in the statements of M. Monod:—

"*My beloved Friend and Brother*—How often, I may say daily, your name is in my mouth, when I offer my thanksgiving to the Lord our God, for the abundant blessings he is pouring on his churches in the United States! But how seldom it is given to me to talk with you. I am called upon to-day to break this long silence, to make an appeal through you to American charity, in behalf of numerous sufferers, many of them children of God. It has pleased the God and Father of our Lord Jesus Christ to bless the preaching of his name in this part of our country. A good number of Protestants, and yet more Roman Catholics, I believe, have been converted, and embraced the faith. Almost all of them are poor. Their faith has excited the enmity of many who were once their friends, and has deprived them of many of their former resources. Besides, the same gospel which has been the savor unto life to the poor, has been the savor unto death to the rich, who have withdrawn from our church, and thus diminished the means of helping the poor. Add to this that trade is entirely fallen in our departments, where trade was the life of the population, and left them in such a distressed condition, that we have seen for months, hundreds and thousands of workmen and women with their children, going from village to village, and from house to house, to beg for their bread, and you will easily conceive what is the state of the poor Christians in the north of France. Many have been obliged to beg. Christians have seen their families several days without bread. Many are burdened with debts, and unable to pay them. Many and even whole families are out of work. Others are so weakened by hunger or bad food, that they can work with difficulty. It is a sad thing indeed to behold their pale, downcast countenances, to see children of God, members of Christ's body, sitting at the door of a Catholic with the crowd of beggars, and waiting during an hour for a morsel of bread. Had it not been for the help we have received from christian friends in England and Switzerland, some probably would have starved to death. The faithful pastors, too, having lost the favours of their unconverted consistories, have lost with it the usual supply which they received from their churches, and are obliged as Moses in the wilderness, to provide food for their flock, instead of being maintained by them. Blessed be the name of the Lord! He awakened a spirit of charity, so that we were generously supplied, though it seemed little, in comparison with our wants, by some of his children. But these means are now entirely exhausted, and the distress continues. Trade is in the same state; no prospects even till now, appears of a change. My heart is grieved daily by these sufferings, by the sight of the brethren who come to me for help, and I can afford none. On this account I am induced to write you, my beloved brother. Perhaps you and some of your friends may be able to engage Christians of America to help their distressed brethren of Europe. I know what will be the wish of your heart, and that if you can, you will, because you love Him who loved us. This would become a new bond of union between the churches of France and of the United States. How glorious, how dear your churches are in our eye! Pray for our poor France. Our countrymen boast of their liberty, but they are slaves of Satan, the great tyrant, and the hand of the Lord lies heavy upon them. There is ground to hope, however, that deliverance is at hand for the people of God. Many persons have become attentive to the gospel, who formerly refused to hear. Numbers in St. Quentin have renounced the Pope and Virgin Mary, and expressed their faith in the true and living Saviour. They rejoice amidst their sufferings, and, as one wrote me, bless God, because, tho' they have no food, their souls are filled with joy. Pray for us. American brethren, we pray for you. Love us, we love you.

"May the peace of God keep your hearts in Jesus Christ. Your's, "B. MONOD."

*Emancipation of Crown Slaves.*—His majesty's government have ordered the emancipation of all slaves who are the property of the crown! In answer to an inquiry made in the House of Commons, whether government had taken proper measures for the regulation and maintenance of the emancipated slaves, Lord Howick replied, that government had not issued the orders in question, until all proper precautions to guard against any ill consequences had been taken; but that it was gratifying to find that such precautions were altogether unnecessary: In proof of which his lordship stated, that he had received a dispatch from the government of Antigua, from which it appeared, that, during five months which had elapsed since the emancipation of the crown slaves in that island, they had been industriously occupied in providing for their own support; and that although their number amounted to 371, no case of crime had occurred among them, nor were there any complaints of poverty.—*London Mis. Register.*

*South-Africa Philanthropic Society.*—The object of this institution, which has been recently formed, is the aiding of deserving slaves and slave children in the purchase of their freedom; and it particularly directs its attention to young female slaves. His excellency the governor, Sir G. Lowry Cole, is patron of the society; and Lady Frances Cole, patroness. Some of the most respectable colonists have expressed their cordial approval of the design. *ib.*

*Fire at Constantinople.*—A letter from Mr. Josiah Brewer, dated Smyrna, August 13th, is published in the Boston Recorder, which states that the Sultan himself had caused more than 100.000 piasters to be distributed among the sufferers by the late conflagration in Constantinople, and adds:—

"Among those who have lost nearly every thing by this dreadful fire, is our missionary brother, Rev. Mr. Goodell. He was just quietly settled in Constantinople, and was making arrangements for establishing schools, when this calamity came upon them. The new building, furniture, books, &c. of the school which we had for some time sustained there, and the dwelling of the British Foreign Bible Society's agent, have also been destroyed. Mr. Goodell removed at once to Boyukdere, a village on the Bosphorus, where he has comfortable accommodation for the present. On learning of his misfortune our countrymen here have promptly collected more than $150 in money, which I shall forward to him by the next post."

*Religious Newspaper in France.*—The friends of evangelical religion, under whose auspices "The Sower," a semi-weekly religious paper, is about to appear, think it extremely desirable that their journal should be placed *gratuitously* in the reading-rooms, coffee-houses, &c. of Paris and the departments, where it may attract the attention of multitudes who would otherwise remain in utter ignorance of true religion. It is intended to give the paper a high character. *Bost. Rec.*

*Prosperity of Cincinnati.*—This 'New-York' of the valley of the Ohio, is growing very rapidly. I saw that a manifest improvement had taken place since I was there last summer. New houses in great numbers are building, and parts of streets, which were then thinly built, are now becoming crowded. Improvements are going on in the beautiful towns of Covington and Newport, which lie opposite, on the Kentucky side. The Presbyterians have now six churches here, some of them formed within a comparatively short time. Rev. Dr. Wilson, who is the father of the presbyterian church here, for a long time laboured alone in this city. Now he sees six churches sprung up, colonies, as it were, from the mother church. The other denominations are also prosperous. There are several methodist and baptist churches; two episcopal; a Lutheran, German-reformed, &c. Many steam-boats are also building this summer. It is a great place for such articles. Indeed, the whole of the upper part of Cincinnati along the river, is made up of steam-boat shops, and of houses occupied by persons engaged directly or indirectly in building steam and other boats.—*N. Y. Observer.*

## REVIVALS.

*Morgan, Vt.*—Rev. J. S. Clark, in a letter to the editors of the Vermont Chronicle, dated Oct. 29th, writes as follows:—

"With a view to promote a revival of religion, the church in this place thought proper, in the early part of last summer, to appoint a protracted meeting. From various circumstances, however, this could not be done till the 20th of September. In the mean time we endeavoured to make such preparations as were deemed necessary. At the appointed time the meeting commenced, but under circumstances rather inauspicious. It was a rainy week, and we were disappointed of any ministerial help. We were therefore obliged to carry on the meeting, with the the assistance of a few active and well informed lay brethren from neighbouring churches. Yet we were not alone, for the Lord was evidently with us. From the very commencement, a deep interest was manifestly felt, both by saints and sinners. This continued to increase from day to day during the whole time the meeting was held. On the second day, a few rose and requested prayers. There was evidently a deep impression produced on many minds; yet it was feared that there might be something on the part of the church that would prove an obstruction to the work. That every obstacle might be removed, immediately after the commencement of public worship on the third day, I remarked, that although but a short time before, the church, at a special meeting for that purpose, had mutually confessed their unfaithfulness one to another, yet at that meeting there were very few if any impenitent sinners present. As they had been witnesses of our unfaithfulness, it seemed to me important, that they should also witness our confession. And as I believed it was scriptural for the church to confess occasionally before the world, I should esteem it my privilege to take the lead in this duty, and requested that as many of the church as felt it their privilege thus to confess, would follow me. The whole church presented themselves, and prayer was offered in their behalf by the visiting brethren. The effect upon the congregation was powerful. On that day, between twenty & thirty presented themselves on the anxious seat, thus virtually inquiring, What shall we do to be saved? The close of the meeting was contemplated on the following day; but as there were now from thirty to forty who were earnestly inquiring after the Saviour of sinners, it was thought best to make an appointment on Saturday, with a special view to their benefit. It was also mentioned that the same means of grace as had been used the four days past, would be continued on the Sabbath. Between Friday and Sabbath morning, a few of the anxious expressed a hope in Christ. On the Sabbath, the meeting was full and solemn. When a decision was called for, it was expressly mentioned that none would be expected in the anxious room, but such as were truly convinced of sin, and determined to make religion in future the first object of their lives. About fifty retired from the congregation to a room in a neighbouring house. A considerable number of these belonged to other towns, and I have not been able to ascertain the result respecting all of them. But the most of those that belong to this town, and some others to my knowledge, have since given evidence of a radical change of heart.

"A few have already united with the church. Others are expected to come forward soon. The work still appears to be in progress, though not very rapidly. Some that were not among the anxious at the time of the meeting, have since been awakened to a sense of sin, and found peace in believing. Thus the Lord has dealt very bountifully with us. Two years ago, he was pleased to visit us in a powerful manner with the special influences of his Spirit, a particular account of which has never been laid before the public. And now, in his infinite mercy, unworthy as we are, he has been pleased to visit us again. Whatever of religious excitement, at protracted meetings in other places, may be ascribed to *craftly* and *designing ministers*, this certainly cannot be the case here. *Surely it is the Lord's doing, and it is marvellous in our eyes.* To him, therefore, we would give all the glory."

*Evans, Erie Co. N. Y.*—Rev. Wm. Beardsly, in a letter to the directors of the A. H. M. Society, says, "Since my last report, forty-five have been received as church members, and five as candidates. Of those received, eleven were by letter from other churches, and one was a person who had been excommunicated for unchristian conduct. This man, for two years or more, had been addicted to an immoderate use of intoxicating drinks, and had, in consequence, been led into the company of the intemperate and profane, and could make a free use of their filthy and profane language. When under the influence of strong drink, which was not seldom, he was given to violent anger. His whole conduct, as well as the expression of his countenance, showed that he was wretched.—He had become exceedingly enraged against temperance measures and temperance friends, and especially against me. He had often denounced me, and threatened with the most awful oath, that he would "*drop*" me. He had forbid me to enter his house, though his wife was a member of the church.

"About three weeks before the revival commenced here, he went to Canada, sixty miles distant, to labour there a few months. Soon after the revival began, he was troubled in spirit, though he could not tell why. For several weeks his distress *increased*, so that he spent sleepless nights and wearisome days. At length he received a letter from an old companion here, who had just renounced his sandy foundation of universal salvation for a hope in the mercy of Christ.

"The news of what the Lord was doing in this place, and especially in his own family, as three of his children and a *son-in-law* had been converted, cut him to the heart, and was the means of restoring him to his "right mind." Soon afterwards, he returned home, *another man.* He was "clothed and in his right mind" His heart was broken for sin, and he manifested his penitence, by calling on those members of the church whom he had abused, and freely acknowledged his sin, and on the first Sabbath after his return, he came forward unsolicited before the congregation, and made so ample a confession, accompanied with such marks of repentance, that the church, at the next meeting, restored him."

*In Liberia.*—A young friend has just read us a letter from Rev. C. N. Wearing, at Liberia, from which we gather the pleasing intelligence, that God has revived his work of grace in that colony, so that in fifteen months past sixty communicants have been added to one church.—Half of these, at least, were recaptured Africans, who are now walking in the faith and fellowship of the gospel.—*Philadelphian.*

*Revivals vs. Universalism.*—The editor of the Boston Recorder, on a tour in Vermont, writes under date of Sept. 21st:—

"It is no wonder that the Universalists dislike revivals. I have never before heard so much of their power in overthrowing that heresy, as since I left Boston. In some places that I could name, revivals have almost annihilated large universalist societies; and in many instances, in all parts of New-Hampshire and Vermont, prominent advocates of universalism have abandoned their error, and become obedient to the truth."

WESTERN RECORDER.

UTICA: NOVEMBER 15, 1831.

The editor of the Boston Telegraph is quite out with us, for not treating his most respectable layman with more deference. He seems, also, to suppose that revivals in this part of the country are "sick," and that the editor who is unwilling to have them "cured," &c. &c. cannot be a sincere friend to the cause. There is, however, as it seems to us, a radical defect in his reasoning; for when our friends are ill, we always claim the privilege of choosing our own physician. We neither think of sending to Boston for a prescription; nor of being bound to patronise all the empiricism that offers itself nearer by.

The article he chiefly complains of, may naturally seem severe to those at a distance from the scene of observation. Perhaps it may afford some additional light to say, that it was furnished by men of the highest respectability, and a number of them; by men who are second to none in their opportunities for observation. And really, could the public in this vicinity be made to understand how an editor three hundred miles off, who takes so much upon himself in reference to the clergy of the presbytery of Oneida, while at the same time he is assailing such men as Drs. Beecher and Wisner, of Boston, and many of the first men in New-England, who are equally unwilling with ourselves to follow his prescription—we say, could the community around us be made to understand how an editor who assumes so much, could, under the exact circumstances of the case, be entitled to any more consideration than his own unlucky correspondent is receiving in relation to this business, a very different course would be pursued. Names, in such a case, would be given in abundance. But as matters are, we see not that any thing remains to be done.

*Literary Convention.*—A Convention of the friends of literature from various states in the Union, met in the city of New-York on the 1st inst. The Hon. John Q. Adams was called to the chair; the Hon. Albert Gallatin, and Lieut. Gov. Livingston, of New-York, were appointed Vice-Presidents; and John Delafield, Esq. and Professor Jocelyn, were appointed Secretaries. The proceedings are published at considerable length in the New-York papers, but would occupy too much room in our columns. A constitution for the National Society was adopted, and is as follows:—

*Article* 1st. The Society shall be called the National Literary and Scientific Society.

2d. It shall consist of members residing in the United States, not exceeding two hundred; a number not exceeding twenty from other parts of America; and members from other countries, not exceeding twenty.

3d. It shall be divided into four classes: 1st, Mathematical and Physical Science: 2d, Moral and Intellectual Science: 3d, Literature: 4th, the Fine Arts.

4th. It shall be supported by funds raised by voluntary contributions, donations, and assessments, made at the annual meetings by the members.

5th. The Society shall make its own regulations and by-laws.

6th. There shall be a President, four Vice-Presidents, a Recording and two Corresponding Secretaries; one for domestic, the other for foreign correspondence.

7th. Resident members may fill vacancies at annual meetings.

8th. The constitution may be altered at any annual meeting, provided however that such alteration shall have been proposed at the preceding annual meeting.

9th. To originate the Society, a committee shall be appointed, of fifteen members, who, or a majority of whom, shall have power to elect eighty-five others; and they, with the committee, or so many of them as shall assemble on the call of the committee, shall constitute the Society, at its first meeting.

Under the last article, the following gentlemen were appointed on the part of the Convention:—Hon. Mr. Adams, President Fisk, Prof. Vethake, Dr. M'Auley, Dr. Alexander, Mr. H. E. Dwight, Prof. Jocelyn, Hon. Mr. Livingston, Chancellor Walworth, Dr. Wainwright, Mr. Gallatin, Dr. Matthews, Mr. Delafield, Dr. Milnor, and Dr. De Kay.

During the proceedings of the Convention, Pres. Fisk, from a committee on the pronunciation of Latin and Greek, reported, that the committee view as interesting the establishment of an uniform standard for the pronunciation of the Latin and Greek languages, and propose a committee to be appointed, to correspond with the universities and colleges of the nation, and if practicable, to bring them to unite in some uniform standard, &c.

The following resolution was reported by a committee, to whom was referred a letter from Rev. Jonas King, urging the establishment of a college at Athens, in Greece:—

*Resolved*, That in the opinion of this Convention, the establishment of a college at Athens, would, under the blessing of God, attribute to the advancement of intellectual, civil, and moral improvement in Greece.

This resolution, after some discussion, was unanimously adopted.

A report was also received, with several resolutions, from a committee on the study of the bible; and after some amendments, was adopted. The sentiments expressed by the resolutions were, in brief, as follows:—"That the bible, as a literary production, has the strongest claims to the attention and study usually bestowed upon classic authors; that its contents ought to be understood as a part of common education; and that its literature and antiquities ought to form a part of every course of liberal education."

After a session of five days, the Convention adjourned on the 5th inst.

*Juvenile Singing School.*—Mr. Tuttle has commenced a juvenile singing school, at Me-

chanics' Hall, Law Buildings. It will be held on Monday and Saturday evenings of each week. The music will be taught on the German or inductive system, which has met with general approbation, wherever it has been introduced.

Rev. Dr. Ludlow, of Albany, is appointed professor of biblical literature in the theological seminary of the reformed Dutch church at New-Brunswick, in the place of Rev. Dr. De Witt, deceased.

The absence of the editor this week, must be our apology for any present deficiency of matter in his appropriate department. Several articles are unavoidably deferred; and among others, the favours of our correspondent at Oswego.

The poetic specimens sent us in two or three letters, by our kind correspondent, embrace considerable variety of character. *Some* of them are very fine. We cannot say more at the present moment.

*For the Western Recorder.*

## CANADA.

It will be gratifying to the friends of religion to know, that during the three months past the following societies have been formed in Canada:—The Canada Scripture Readers' Society, The Canada Ladies' Tract Society, The Canada Young Men's Society, and several town missions and new Sabbath schools.

*The Scripture Reading Society.*—The design of this Society is to spread the gospel and promote good morals in the provinces of Upper and Lower Canada. This is done by the appointment of men of piety and other necessary qualifications to particular districts, who go from house to house, and read the scriptures, and make known the way of salvation, and urge sinners to immediate repentance and faith in the Lord Jesus Christ. It is the duty of these agents to form and attend Sabbath schools and bible classes; to supply the destitute with bibles; to circulate tracts; to promote the temperance reformation, and do good to the people in every possible way. In the instructions given to the agents, they are required to urge the people to follow the example of the Bereans, who searched the scriptures to prove for themselves the truth of statements of a religious character made to them. It is also enjoined on them to beware, directly or indirectly, of seeking to promote the interests of a party; the sole object of the Society being to bring sinners to the Saviour, and to lead them to take his word as a light to their feet, and a lamp to their path. The committee have appointed a general agent, to traverse the two provinces, to ascertain the precise spiritual wants of the people; where agents are most wanted; and whether some persons of suitable character and qualifications might not be found in the country, who would be able and willing to become district agents. The person appointed to this office, possesses in a high degree many of the essential requisites for usefulness in his department. He is a man of experience; has been many years in the country; has an extensive and accurate acquaintance with its wants; and felt its spiritual necessities so deeply, as to cross the Atlantic, and visit various places in England and Scotland, at his own expense, for the purpose of exciting an interest amongst Christians, and leading them to do something for Canada. A committee of ladies have voted £100 to the Scripture Readers' Society, towards paying the salary of this worthy agent for the first year; and have also agreed, if possible, to raise a sum sufficient to pay his travelling expenses. But what is still more important, and worthy the imitation of ladies and Christians in general, who contribute to the interests of religion, they have agreed to meet on the first Tuesday of every month, at 3 o'clock, mutually to pray for this agent, that his own soul may be enriched, that he may be succeeded in his important undertaking. They have further agreed to remember him in their private devotions every Monday evening.

The Committee of the Scripture Readers' Society have already one district agent employed, whose reception amongst the people is such as to justify the prospect of his labours not being in vain in the Lord.

The Society are desirous of increasing the number of agents as soon as possible, and must look to Christians in the United States and elsewhere, to help them with money. One hundred agents would be a very inadequate supply for the wants of the country. Would it be too much for the citizens of Utica to contribute $200 or $250 per annum for the support of one agent; and for Christians in other places to contribute at the same ratio, for an object of such vast importance?

The number of emigrants that have arrived in Canada this year is already about fifty thousand; a large proportion of whom, with multitudes who preceded them, are destitute of the scriptures, and have gone into districts of the country, where the sound of salvation, the Sabbath school, or the tract distributor, are seldom if ever to be met with. The population is much scattered. Hence the necessity and importance of appointing individuals who will with patience and perseverance endure hardships, and travel from place to place, to make known the unsearchably riches of Christ. The number of faithful ministers has been within a few years considerably increased, and various efforts have been made to benefit the country. Let all who love the prosperity of Zion pray and labour, that they may be still further increased, and that Canada may bear an abundant crop of righteousness, to the praise and glory of God.

Donations of money, bibles, tracts, or Sabbath school books, will be gratefully received for this Society, by Mr. SAMUEL HEDGE, Treasurer, Montreal, or Mr. M. BRAYTON, Utica.

*For the Western Recorder.*

## AMERICAN YOUNG MEN's SOCIETY.

This important institution was established in New-York, in the month of February last. Already it has auxiliaries in the following, amongst other places: New-York, Philadelphia, Baltimore, Washington, Richmond, Norfolk, Georgetown, Alexandria, New-Brunswick, Oswego, Syracuse, Weedsport, Auburn, Rome, Rochester, Buffalo, Andover, and Utica.

A kindred society for Canada was established in Montreal, in August last; and in about two months from the date of its formation, nine auxiliaries were established, embracing one hundred and six members. Of these seventeen are natives of the United States, fifteen of Canada, fifteen of Ireland, twelve of England, and thirty-seven of Scotland; ten unknown. Two are so young as fourteen years, and the remainder between fifteen and thirty-five years of age. Thirty-nine are professors of religion; thirty-one are Sabbath school teachers; nine are employed as tract distributors, and forty-two are members of Temperance Societies. This Society has signified its approval of the verse system, and recommended its adoption to its auxiliaries.

The following, amongst other considerations, induced the formation of these Young Men's Societies:—First, that it is of paramount importance that the talents God has given to young men may be exercised and developed, and that they be concentrated and wisely directed. Second, That the young men of the present generation have ten-fold the facilities for doing good which their fathers possessed; and that it is their duty, by associating together, to train themselves for successful christian and benevolent enterprise. Third, That in this age of growing infidelity and licentiousness, efforts ought to be made, not only to save the young men of the nation from the pestiferous influence around them, but by an association of the moral strength and youthful energy of the land, in the name of God, to say to the threatening deluge—Hither hast thou come; but here shall thy proud waves be stayed.

We understand that the spirit manifested at the meeting recently held in Rochester, for the formation of a Young Men's Society, was one of lively interest in the design, and that upwards of *seventy* young men associated on the occasion.

The American Young Men's Society intend publishing, as soon as a sufficient number of subscribers shall have been obtained, a semi-monthly Journal, price $1.50 per annum, payable on the receipt of the first number. The periodical to be called "The Young Men's Journal." Let all auxiliary societies and individuals, who desire to have the work, inform the Secretaries immediately, how many copies they want.

Let the pious and moral young men of every city, town and village of the land, form themselves into Auxiliary Societies, and request correspondence with the Parent Society, by addressing a letter to Mr. JOHN S. DAVENPORT, Corresponding Secretary, New-York. (For the form of constitution, see our paper of the 25th ult.)

The following are extracts from the published statements of a Young Men's Society:—

The members, now about forty in number, meet weekly in two companies, according to their place of residence, and spend two hours together. The exercises of the first hour are wholly of a religious character, and those of the second are designed to promote general improvement. Two original essays, written by the members in turn, according to alphabetical arrangement, are read at each meeting. The following are among the subjects that have been already considered in these essays:—*First Hour*—Humility, covetousness, improvement of time, and advantages of early piety:—*Second Hour*—Are riches generally advantageous or disadvantageous to morals? What are the qualifications essential to the success of a young man entering the world? Decision of character; punctuality; early rising.

A voluntary essay is produced and read by a member of each association, before all the members of the society, on the Friday of the first week of every month. The following are the subjects of these essays for the present year:—

*September*—On the claims of society upon young men.

*October*—On the influence of ardent spirits upon the moral and intellectual character.

*November*—On the influence of theatres and places of public amusement upon the moral character.

*December*—On the dangers to which young men are exposed.

Committees of two or more members have been appointed for the following purposes:—

1. To take steps to promote the temperance reformation.

2. To communicate christian instruction to prisoners, especially the young, and direct their path in future life.

3. To adopt measures tending to the improvement of the coloured people in the town.

4. To promote the interest of Sabbath schools, and bring before the members of the society openings for usefulness in this department.

5. To select and distribute tracts of a religious and moral tendency.

6. To ascertain the various plans now in operation for supplying the temporal wants of the destitute in the city, and how far they are efficacious in lessening pauperism, and relieving the necessitous.

7. To establish a reading room, in which young men may have access to standard works and periodicals, of a religious, scientific, and literary character, upon moderate terms.

8. To make the necessary arrangements for having a sermon preached to young men on the last Sabbath evening of every month.

9. To find out boarding houses in which no immorality is tolerated, and in which the worship of God is daily maintained, to which the members, or young men coming to town, may be directed.

When the objects specified above are attained in whole or in part, and as the members increase, it is intended that the following, amongst other subjects, shall occupy the thoughts and attention of the members:—The education of the ignorant, especially the orphan; the supply of all who can read and are willing to receive it, with a copy of the bible; the formation of district libraries of a moral and religious tendency; the sanctification of the holy Sabbath; the more extensive preaching of the gospel, and more general attendance on the means of grace.

The following inquiries will likewise be made in succession, and essays written upon each:—What duties do we owe to ourselves—to each other—to our relations—our friends—our enemies—our employers—our neighbours—our city—our country, or the world—and above all, to our God?

It is required of each member, that he take his turn in writing an essay for the weekly meeting. It may be long or short, as he finds time or matter; and it is expected that each member will take his place on at least one sub-committee, and choose the object to which he feels most inclined to give his attention.

The Society is not controversial in its character, and knows no sect, except that which, in the days of the apostles, was every where spoken against.

From the foregoing it will be seen upon what principles and how the designs of the Society are to be carried into effect, viz: *The mutual improvement of its members*, by association, by reading, and by writing of essays; and *doing good to others*, by the means specified.

The claims of society upon young men are strong at all times, but at no former period have they been more so than at the present day. The latter day glory is rapidly approaching, and all the sanctified energies of young men are now specially called for to speed its progress and usher it in. Our fathers, during the last thirty-five years, have done well, but their successors on the stage have ten-fold their work to accomplish. How necessary then to have these Young Men's Societies, as so many training schools, in order that the talents God has given to young men may be discovered and improved; and that their energies may be concentrated and wisely directed. If ever wisdom from above was necessary; if ever system, perseverance, and energy, could be brought successfully to bear upon any benevolent or christian enterprise, now is the time. Proofs all around show that God waits to countenance.

Were all the young men of benevolence or piety in this town and its vicinity associated together, how important would be the results to themselves and others. Let the modest retiring youth, who desires a safe and profitable opening for improvement; let the enterprising and benevolent, who seek a field of usefulness ample as their wishes; let all who love themselves, their neighbours, or their God, unite.

## THE VERSE-A-DAY SYSTEM.

JOHN XIX.

*Tuesday, Nov.* 15.—1. Then Pilate therefore took Jesus and scourged him.

*Wednesday, Nov.* 16.—2. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

*Thursday, Nov.* 17.—3. And said, Hail, King of the Jews! And they smote him with their hands.

*Friday, Nov.* 18.—4. Pilate therefore went forth again, and saith unto them, Behold I bring him forth to you, that ye may know that I find no fault in him.

*Saturday, Nov.* 19.—5. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man!

*Sunday, Nov.* 20.—6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him! Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him.

*Monday, Nov.* 21.—7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

*Tuesday, Nov.* 22.—8. When Pilate therefore heard that saying, he was the more afraid.

## CARD.

The subscriber takes pleasure, through the Recorder, in respectfully acknowledging the receipt of $40, from the Harmony congregation in Winfield, to constitute him a life member of the *American Education Society*. May his beloved people more and more learn, by happy experience, that "it is more blessed to give than to receive:" And may this donation be made instrumental in planting some gem in the crown of the Redeemer, which shall one day outshine all the stars of heaven.

DANIEL NEWELL.

*Winfield, Nov.* 12, 1831.

The Treasurer of the Benevolent Association of the first Presbyterian Church and Society in Utica, acknowledges the receipt of $123.43, collected in November.

# POLITICAL.

## FOREIGN.

*Further Particulars of the Fall of Warsaw—Final Passage of the Reform Bill in the House of Commons—Tranquility restored in Paris.*

By the packet-ship Silas Richards, arrived at New-York from Liverpool, London papers to the the 25th September have been received.

*Poland.*—These papers give further particulars of the entrance of the Russians into Warsaw, the departure of the Polish army, (not as prisoners of war, it would now appear), and the arrangements making for the organisation of a provisional government in that city. Nothing is furnished from which any confident conjecture can be formed of the resources, the spirit, or the intention of the Poles, since the terrible blow they have suffered in the loss of their capital. But it is stated in a private letter, that they have probably still spirit enough to continue the war. Of this, however, there is as yet no evidence.

*Warsaw, Sept.* 13.—On the 7th of this month, at 2 o'clock in the afternoon, the battle before Warsaw began afresh. During the same, Gen. Berg arrived in the city. A convention was signed in the evening, whereupon the Polish army immediately began their retreat to Praga, and on the following day, they marched from Praga to Modlin, after they were entirely collected.

On the 8th, the municipal council of the city issued the following proclamation:—"As the Russians will this day enter the residence, by an arrangement which the authorities have concluded, the municipal council considers it to be its duty to relieve the citizens from anxiety in respect to the safety of their persons and property; but on the other hand, it is confidently expected, that all the inhabitants will observe a proper tranquility.

(Signed) "OZENSKI, *President.*"

At half past 8 o'clock, on Thursday morning, at the Jerusalem barrier, the President of the city of Warsaw, surrounded by a deputation of the municipal council, offered bread and salt to his imperial highness, the Grand Duke Michael. It pleased his highness graciously to address the deputation with words of peace, and he rode into the city at the head of the guards, surrounded by a brilliant staff. In Saxon Square, the Grand Duke addressing the people, said—"Should any of the inhabitants of the residence have any requests to make, they will please address themselves directly to me." His imperial highness resides in the royal palace.—Field-Marshal Count Paskewitch arrived in the evening of the same day, and passed the night in the Belvedere.

The Warsaw Courier, of Sept. 12, says that a cessation of hostilities will continue for a fortnight, until the decision of his majesty can be had from St. Petersburgh.

The President, J. Laszcinski, has published the following:—

"In conformity to the convention, the municipal authority of Warsaw informs the inhabitants of the city, that the General, Count Witt, has been appointed governor of Warsaw, and that Major-General Baron Korff is nominated city commandant; to which authorities the inhabitants can apply in all urgent cases."

The Governor, Count Witt, lives in the stadtholder palace, and the office of Gen. Korff is for the present in the senate house.

After the Polish army had left Praga, they spent the first night (the 9th) at Tablonwa, on the Modlin road. On Saturday, the 10th, Count Zamviski came into Warsaw, as a deputy from the Polish army. This army is at present at Modlin, and is commanded by Gen. Roziski.

*London, Sept.* 25.—The German papers to the 13th, and the French up to Thursday the 22d, were received yesterday evening, but they add little or nothing to our previous intelligence. Nothing was known at the date of these accounts, of the precise nature of the treaty concluded between Paskewitch and the Poles, nor do they enable us to say positively whether the whole duchy of Warsaw and the army, had or had not sent in their submission to the Russian commander. Private letters, received by the same mail, say that the loss of the assailants was infinitely greater than they admitted thro' the medium of the Berlin papers, and that full 30,000 men and seven general officers were killed or wounded in the operations which preceded the capture of the Polish capital.

*France.*—Paris had been restored to tranquility; and the French ministers are again firm in their places.

In the French Chamber of Deputies, on Monday, the 19th of September, M. Mauguin rose to ask some questions of the minister, respecting the foreign policy of France. He began by disclaiming that his object was then to incite the government to a war; for, at that moment, he considered war would be useless, since France had not an ally left on whose behalf to fight. His avowed purpose was to arraign the ministry for their conduct in reducing France to the degraded state in which she was, and Poland to her present ruin. He contended that they might have assisted the Poles, at least by sea, as, in the infancy of the insurrection, the latter possessed sea-ports. M. Sebastiani met this attack upon his measures with firmness. He asserted in the outset, that the pacific track which he had followed was not only the suggestion of his own judgment, but the most approved policy for France, after the most mature deliberation. Very soon after the revolution, the general question of war or peace had been discussed, but decided in favour of the latter. The minister then proceeded to demonstrate, that France could not have given any substantial assistance to Poland, either by sea or land; in the former way, without provoking a general war, beginning with Prussia; by the latter, not at all, for Poland was without mountains, ports, or means of defence. The Poles had no ports in the Baltic, and France could not enter the Black sea without the consent of Turkey. But even under all these disadvantages, the government of Louis Philipe had not neglected its duty. It had remonstrated with Russia, and it was hoped, not entirely without success, for the cabinet of St. Petersburgh had pledged itself that the nationality of Poland should be respected.

When M. Sebastiani concluded, the following resolution was adopted, 221 against 136:—

"The Chamber, satisfied with the explanations given by the ministers, and confiding in their solicitude for all which interests the honour and dignity of France, passes to the order of the day."

All is again tranquil in Paris; public confidence appears to be restored, and the funds have improved.

*Great-Britain.*—The reform bill finally passed the House of Commons, on the 21st of September, by a majority of 109; and in the afternoon it was carried up, with more than usual formality, to the House of Lords, where it was read the first time, and ordered to a second reading on the next Monday.

Mr. Van Buren had arrived in England, and was introduced to the King on the 21st of September.

*Portugal.*—One ensign, one cadet, eight sergeants, and eight soldiers, were shot at Lisbon, on the 6th September; and one hundred other persons are ordered for execution, who were engaged, or suspected to have been engaged, in the insurrectionary movements of the 21st of August.

*The Cholera.*—This malignant disease was raging at Berlin. On the 16th September, the new cases were 25; recoveries, 3; deaths, 27: In all, from the beginning, 328 cases, 35 recoveries; 218 deaths.

*Four Days Later.*—By the packet ship New-York, which arrived at New-York from Liverpool on Thursday last, London dates have been received to the 1st of October.

*Poland.*—The latest dates from Poland are to Sept. 17, when the Polish army still maintained its position near Modlin, and manifested no disposition to surrender.

*Polish Frontiers, Sept.* 17.—According to all accounts, the Polish troops that left Warsaw, have taken up a hostile position in the neighbourhood of Modlin and Racrozyn. The appearance of a new paper, "The National Gazette," is attributed to some of the Diet, who have accompanied the army. The first number which has just appeared, contains a proclamation addressed to the Polish nation, calling upon all capable of bearing arms to continue the struggle.

*London, Sept.* 28.—Yesterday we received Hamburgh papers and letters to the 24th. From their contents, it is evident that Paskewitsch was deceived, when he said "the Polish army and nation have submitted to their lawful sovereign." This assertion is now proved to be an empty boast. The government, the representatives of the people, and all the authorities, have evacuated Warsaw with the army, and the Poles appear determined on making a desperate resistance. These important facts are announced in an eloquent and patriotic proclamation, published by Gen. Roziski. We hope this gallant people will yet be saved from destruction, by the interference of those powers whose interest it is, as it must be their wish, to support them against the overwhelming power of Russia.

Gen. Roziski's proclamation is dated Kunow, Sept. 12. We have only room for the following extracts:—

"Poles!—Four days ago a most sanguinary & obstinately contested battle was fought under the walls of our capital. Before the eyes of your wives, sisters and mothers, under the view of the whole city of Warsaw, the Polish troops have slain more than 20,000 of the enemy, and the entrenchments which were formed by the labour of your fellow citizens have now become the grave of the invaders. To save the town from destruction, to weaken the force of the enemy, our troops have evacuated the capital.

"In consequence of an armistice, hostilities are for a moment suspended; but, my countrymen, let not that moment be for you a period for repose, which might divert you from the great object of the deliverance of your native land; employ it rather to redouble your strength in new efforts to establish the existence and independence of Poland.

"Poles! Yet one moment more of endurance and resignation, and the end of the glorious contest, whose result will be the restoration of our freedom, independence and rights, is at hand. The scale of victory must preponderate in favour of the zeal and resolution of our soldiers, and the sacrifices of our citizens. History affords no example of a united nation, striving to obtain one great object, being deceived in its hopes. Then let us once more renew in our hearts the already sworn oath, that we resolve to be a free people; that we will not lay down the sword of our fathers until we recover liberty and independence. Henceforth let our motto be—"Death or Victory!" And when we shall stand in order of battle, we will meet the enemy with the cry, "Live the country!" and thus will we conquer. "ROZISKI."

*Great-Britain.*—A Liverpool paper of Oct. 1, says—"The grand struggle which is to decide the fate of the reform bill, takes place in the House of Lords on Monday next, (Oct. 3); and that "thrill of agony intense" which must always be felt "when great events are on the eve," now pervades the public breast, to the exclusion of every other feeling.

*Another Fire at Constantinople.*—Another dreadful fire happened at Constantinople the latter part of August. The great destruction is at Galata, where the valuable English warehouses are, and it is stated about 1,000 of those valuable buildings have been consumed. The property destroyed is immense. The losses caused by the late conflagration of Pera, have been ascertained to amount to about £6,000,000, sterling.

*Greece.*—A letter from the Mediterranean, to the editors of the Norfolk Beacon, dated the 20th of August, says:—

"About two weeks since, the Hydriots, under Miaulis, rose in opposition to the President, went over to Poros, where the Greek vessels lay, and took possession of them. The Russian squadron lying there made some opposition; but the reply of Miaulis was, "They belong to government, and not to the President; therefore, I shall take charge of them;" which he did. An armistice was entered into for three days, or until they could hear from Capo d'Istra. Before the expiration of that time, Miaulis made arrangements for taking the vessels to Hydra, which the Russians of course opposed. The old Greek immediately blew the Hellas up. The explosion was terrible; many houses and vessels were seriously injured." The Hellas frigate was built in New-York, for the Greeks.

## DOMESTIC.

*Election.*—The Jackson ticket for Sheriff, Clerk, and Members of Assembly, has prevailed in this county, (Oneida); as is the case, with one or two exceptions, in all of the counties east and south of it. From the counties north and west we have no particular information.

*Capt. Nat*, the ringleader in the late slave insurrection, in Southampton county, Virginia, has been finally taken, and committed to prison.

Seven persons were instantly killed, by the explosion of a powder magazine, near Savannah, Georgia, on the 26th ult.

The marble in the bank of the United States at Philadelphia, is from the quarries in Montgomery county, near that city. The cost of the building was 257,452; of the ground, $155,563; total, $413,080. It is a massive building.

## MARRIED,

On Thursday evening last, by Rev. Dr. Lansing, Mr, *David S. Day*, to Miss *Amanda Hotchkiss*, both of this village.

## DEATHS.

In this village, on the 13th inst. Mrs. *Sophia Williams*, wife of William Williams, Esq. aged 40. Her sickness was short; her death sudden and unexpected to her friends, though not to herself. For some time past, she has seemed to have a presentiment that her continuance was short; and so diligent has she been in setting her house in order, and especially in administering to the temporal and spiritual wants of her fellow men, that by those who intimately knew her, she has been considered as ripening fast for heaven. As a mother, Mrs. Williams was tender, discreet, and firm in the government of her children, and particularly attentive to their moral and religious improvement; anxious above all things that they should early become the subjects of divine grace. In this respect, we trust, her prayers and labours were not in vain. Though her benevolence was by no means restricted to her own family, as is too often the case with those who have many domestic cares; yet she was among that number of virtuous women, "who look well to the ways of their own household, and eat not the bread of idleness." Should the writer express his own conviction with regard to the *social and religious* character of the deceased, it would, except by her intimate acquaintances, probably be looked upon as the expression of a partial friend. She was certainly a Christian of no ordinary character. Her mind, heart, and life, and especially for two years past, have been deeply imbued with the spirit of the gospel. While other professed disciples have been slothful or asleep, she has been watchful and active. While others have been timid and faithless, she has been "strong in the faith, giving glory to God." Her religion was pre-eminently of a practical character. Although a sincere lover of the truth, and its zealous advocate in the Sabbath *school, yet she considered principles*, however true or excellent, of no use, any farther than they are carried into practice. The missionaries who recently left this village, to accompany the Indians across the Mississippi, will hear with unfeigned sorrow the tidings of her death. To them she administered more than a "cup of cold water in the name of a disciple." She gave with "a willing mind," and with a bountiful hand, according to her ability, to every good object. Nor did she wait for others to devise and to go forward in labours of love, but was always among the first to plan and to execute any enterprise for the unbuilding of Zion. In Mrs. W. the poor and afflicted always found a friend. Like Mary, who, unsolicited, had prepared her spices, and was *early* at the sepulchre, so our deceased friend, notwithstanding her numerous domestic cares, was forward to visit the sick and dying; and to them "she opened her mouth with wisdom, and in her tongue was the law of kindness." Her loss will be felt and deplored by multitudes who have shared her sympathy and kindness in the hour of distress. Nor by such only. Her husband has been bereaved of an affectionate wife; her children of a tender and faithful mother; and the church of one of her brightest ornaments. Seldom can we apply the words of the "faithful witness" with greater truth and aptitude—"Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven, saying unto me—Write, blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they rest from their labours, and their works do follow them."—*Com.*

In Boston, Hon. *Jonathan Mason*, a distinguished citizen of Massachusetts, which state he has frequently represented in both houses of Congress; aged 75.

At Croton, Westchester co. on the 5th inst. Gen. *Philip Van Cortlandt*, aged 84. He was among the first of the revolutionary patriots, and throughout the contest for independence, he was distinguished for his patriotism and activity.

At Otego, Otsego co. on the 14th ult. Mr. *Samuel Hyatt*, aged 72. He was in the battle of Monmouth, and with Gen. Wayne at the storming of Stony-Point; and sustained through life the character of a good citizen and an honest man.

At Saratoga Springs, on Wednesday, the 2d inst. Dr. *Joshua Porter*, brother of Gen. Peter B. Porter, aged 72. Dr. P. was an early settler in Canandaigua, was the first president of the village corporation, and enjoyed to the close of life the confidence and respect of his fellow citizens.

In Dryden, Tompkins co. on the 29th ult. Rev. *Ralph Lanning*, of the methodist church, aged 48.

In Providence, R. I. on the 22d ult. Gen. *William Barton*, a patriot of the revolution, aged 83. He was buried with the honours of war; and on his coffin was placed the sword given to him by the old Congress, for his gallant capture of Gen. Prescott, of the British army, whom he surprised and took at his quarters, near Newport, in 1777, with a party of only thirty-eight men.

At Walworth, Wayne county, *Theodore W. Boyle*, only son of Rev. James Boyle, aged three years.

*List of Letters received at the office of the Western Recorder, during the last week.*

J. Dickson, E. Barnes, A. Church, J. D. Gould, A. Curtiss, T. Shepherd, E. D. Moses, N. Spencer.


**BRASS ANDIRONS, &c.**

JUST received, at No. 88, Genesee street, a large supply of Brass Andirons, Shovels & Tongs; Plated Candlesticks, Snuffers and Trays; Brass Candlesticks, Tea Trays, &c. For sale by
*Nov.* 15, 1831. JAMES DANA.

☞ A consignment of *Maynard & Noyes's* INK and INK-POWDER, for sale as above. 46

**CHAINS, &c.**—Fall, Trace and Halter Chains, Vices and Anvils, Nails of superior quality, all sizes, from 3*d.* cut to 5 1-2 inch spike, and 6, 8 & 10*d.* wrought Do. For sale by JAMES DANA,
*Nov.* 15, 1831. No. 88, Genesee street.

**SADDLERY.**—The most extensive assortment of Plated, Japanned and Tinned Saddlery, ever offered in this market, now opening and for sale, by
*Nov.* 15, 1831. JAMES DANA.

**CUTLERY.**—A new supply of Cutlery, direct from Sheffield, consisting of Knives and Forks, Hand, Pannel and Back Saws, a great variety of Files, Chissels, &c. For sale by JAMES DANA,
*Nov.* 15, 1831. No. 88, Genesee street.

**200** dozen Brass Commode KNOBS & RINGS, of the newest patterns, just arrived, and for sale by JAMES DANA,
*Nov.* 15, 1831. No. 88, Genesee street.

**ANNALS OF TRYON COUNTY.**

THE Annals of Tryon County, or the Border Warfare of New-York, during the Revolution—[Tryon county then comprised all the state, west of the county of Albany]—just received and for sale by
*Nov.* 15, 1831. HASTINGS & TRACY.

**NEW GOODS.**

JUST received, at No. 36, Genesee street, Utica, an entire New Stock of STAPLE & FANCY DRY GOODS, suitable for the season, and for sale unusually low, by AUG'S PEASE, Agent.
*Utica, Nov.* 8, 1831. 45w3

**TO LET,**

THE new two-story brick DWELLING-HOUSE, on Whitesboro' street, next door to Seneca street. Possession will be given the first of December. Apply to PARKER & HASTINGS.
*Utica, Nov.* 7, 1831. 45w3

**HARDWARE.**

JUST received, by the ship Salem, from Liverpool, a handsome assortment of Plated, Polished, Pot-Tinned and Japanned HARNESS and SADDLERY WARE, at No. 129, Genesee street.
*Oct.* 18, 1831. AYLSWORTH & HOLMES.

AYLSWORTH & HOLMES are now receiving their fall importations of *Hardware, Saddlery, Cutlery*, and *Cabinet Ware*; which, together with their former stock, makes their assortment complete for the fall trade; all which they offer at wholesale or retail, on the most accommodating terms, at No. 129, Genesee street. *Oct.* 18, 1831. 42

**PAINTING & GLAZING.**

WILLIAM C. PHILLIPS informs his Friends and the Public generally, that he has returned to this place from the west, and again resumed his business as a Painter and Glazier. He has located his establishment on Hotel street, a few rods above the canal, at the intersection of Genesee street; where he is ready to attend to all calls in his line; such as House, Sign and Boat Painting, Gilding, Glazing, and Paper-Hanging. Feeling confident of having given general satisfaction formerly, he now humbly solicits a share of the public patronage. *Utica, Oct.* 17, 1831. 42

**CARPETS, RUGS, OIL-CLOTHS, &c.**

THE Subscriber has now received at his Carpet Ware Rooms, his fall supply of Carpets, Rugs, Oil-Cloths, India Matting, Grass and Russian Floor-Mats, &c. &c.; which, in addition to his former stock, is without exception the *largest*, and the patronage he has heretofore received, warrants him in again saying it comprises the *cheapest* and *best selected patterns*, ever offered ont of New-York.
ROBERT SHEARMAN,
*Oct.* 10, 1831. No. 62, Genesee st. Utica.

**CHARLES P. KIRKLAND & WILLIAM** J. BACON have formed a partnership in the practice of law. Office, 76, Genesee street, three doors above the Ontario Branch Bank.
*Utica, Oct.* 1, 1831. 40m3

**PULPIT TRIMMINGS.**

THE Subscriber has just received a few pieces of rich Satin Damask, (an article never offered for sale in this village before), for Pulpit Trimmings, Window Curtains, &c. Also, Worsted Damask, a rich article; Embossed and watered Moreens, scarlet, crimson and green; Silk & worsted Fringes; Silk & worsted Tassels, Cords, &c.; which will be sold cheap.
40 ROBERT SHEARMAN,
*Utica, Oct.* 4, 1831. No. 62, Genesee st.

**BROADCLOTHS.**

THE Subscriber has received an uncommon large supply of CLOTHS, of all colours, qualities, and prices, from $2.50 to $10 per yard. Also, Cassimeres, Sattinets, &c. &c.; which can and will be sold unusually low. ROBERT SHEARMAN,
*Utica, Oct.* 4, 1831. No. 62, Genesee st.

MOST splendid MERINO CLOTHS and Circassians, Goat-hair & other Camblets, may be found cheap, at No. 62, Genesee street, Utica.
*Oct.* 4, 1831. [40] ROBERT SHEARMAN.

A Large lot of Rose, Duffil and Point BLANKETS, just received. Also, Marseilles Quilts, Counterpanes, Mattresses, &c. ROBERT SHEARMAN,
*Oct.* 4, 1831. [40] No. 62, Genesee st.

**G. MANCHESTER,**

*DRAPER & TAILOR—No.* 130, *Genesee St.*

HAS just received his Fall and Winter GOODS, consisting of Cloths, Cassimeres, and Vestings; Camblets, Sattinets, Suspenders, Hosiery, Stocks, &c. &c.; which will be sold at a small advance from cost.
*Utica, Oct.* 4, 1831. 40

**WHOLESALE OR RETAIL.**

BARTON & BUTLER have just received their stock of FALL GOODS, which they offer at wholesale or retail, for cash or approved credit, at as low rates as can be purchased in Utica or elsewhere.
*Utica, Sept.* 12, 1831. 37

**BROADCLOTHS.**—Just received, a splendid lot of Broadcloths, which will be sold cheap, at No. 54, Genesee st. BARTON & BUTLER.
*Utica, Sept.* 12, 1831. 37

**SHAWLS—SHAWLS—SHAWLS.**

JUST received the most splendid lot of Merino and Thibet Shawls ever offered in this market.
*Sept.* 6, 1831. BARTON & BUTLER.

**ITALIAN LUSTRINGS,** Gros de Naps, and Gros de Berlins, a great variety and very superior, just received by BARTON & BUTLER.
*Sept.* 6, 1831. 36

**MERINO CLOTHS**—The most splendid and cheapest lot ever presented in this market, just received by BARTON & BUTLER.
*Sept.* 6, 1831. 36

**COLD PREVENTIVES.**

SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of O. MANCHESTER, 94, Genesee st.
*August* 16, 1831. 33

**STOCKS, COLLARS, & SUSPENDERS,** in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by
*August* 16, 1831. (33) O. MANCHESTER.

**GRAND CABINET ORGAN.**

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.
*July* 12, 1831. 28

## POETRY AND MUSIC.

*For the Western Recorder.*

MR. EDITOR—The following pathetic lines were written on the burial of a young and talented artist, JULIUS CATLIN, (son of Putnam Catlin, Esq. of Pennsylvania), who lost his life at Genesee-Falls, in September, 1828. The melancholy fate of this artist will probably be remembered by most of your readers. Mr. C. was educated chiefly at West-Point; was an intelligent and accomplished gentleman, and a proficient in the art in which his brother is so distinguished. After completing his education at West-Point, he received a commission from the government, and was stationed at the military post at Port-Gibson, Arkansas. This station he afterward resigned, and pursued his favourite art.—His untimely fate—falling literally a martyr to his favourite study—caused a deep sensation in all who knew him, and appreciated his talents. Should you think this worthy of notice, you will insert it in your paper, and confer a favour upon a SUBSCRIBER.

### THE STRANGER'S BURIAL.

"*Et statuent tumulum, et tumulo solemnia mittent.*"

There was a knell, a funeral knell; but ah!
No weeping friends to follow that dark hearse!
He was a stranger, and the hand of fate
Fell on him far from those who now had mourn'd.
We gather'd round, to pay the cold respect
"Of decency, that digs a stranger's grave."
But never, never will the scene be lost
To fancy's view, till death has chill'd the heart!
Methought, while o'er his bier the many gaz'd,
Who knew but of his name, nor friends, nor home,
Who lent a hand in christian charity,
To give the stranger all that friends can hope—
Methought upon the lov'd of him who found
A watery death, untimely, sad and strange—
Perhaps, while o'er that bosom falls the earth,
The rattling earth that hides our ev'ry gaze,
A mother softly breathes a prayer to heaven,
To guard from dangerous chance her absent son:
Perhaps, while not a tear drop falls upon
The turf, that shields a once fond brother's heart,
Some boding spirit steals a sister's sigh,
And midnight dreams the slumbers haunt of love:
Perhaps, while strangers chant the hymn of death,
In him their dearest hopes are full and high.
On fame's broad roll, in fancy's ken, they see
Engrav'd his name, with such as live in death,
With Hogarth, Holbein, Raphael, Angelo,
And feel the joy that genius wins from fame.
Oh! it is bliss to feed upon the hopes
That worth and talents wake for those we love!
There is no joy that warms a parent's bosom,
That is of purer, heav'nlier glow than this!
And ah! no ills of life, that sicken souls,
That crush the spirit when it seems most blest,
And on the dearest hopes cast deadliest blight,
Roll sorrow's cloud more chilly—deeply dark!
Than when we thus must mourn the wither'd bud
Of genius, crop't by rude and unlook'd fate!
Deny'd the boon to close his dying eyes,
Or pour our gushing sorrow o'er his grave!
Oh God! that they who long must sadly mourn
May be repaid in pure, unearthly realms,
And meet him there whose days in time are o'er!

'Twas evening's dusky hour. We rais'd a pray'r
To heaven, and turn'd us from the stranger's grave.
There was a stillness, like the charm of death,
That hung upon the scene! And slowly on,
With downcast look, we bent our homeward way.
But ever, till the midnight hour was toll'd,
There seem'd a holy voice to utter oft--
"Man that is born of woman, hath short time
"To live! He cometh up, and is cut down,
"And withereth like the flower!"

The scene is past!
The stranger sleeps in peace! But though no foot
Of earthly friend shall press that hallow'd sod,
To vent a sigh, and shed the burning tear,
There will be *One* to watch, that no rude hand
Shall pluck a flower that decks the sacred mound
Where rests a stranger's dust. And oft, whene'er
I wander near that foamy cataract,*
And fancy tints what memory never sketch'd,
Oh! if the spirit of the dead shall then
Be lingering round that wild and fated spot,
Forgive the sigh a stranger's bosom heaves,
Or gushing tear, that meets the boiling flood!

FLORIZEL.

* The falls of the Genesee, below which the young and ill-fated Catlin lost his life.

The above lines, we believe, originally appeared in one of the Rochester papers.—[*Ed. Recorder.*

*Oratorio of the Messiah.*—This oratorio, as appears from the New-York papers, is to be performed on the 16th inst. in that city, by the New-York Sacred Music Society. How much talent will be drawn out of the theatre on the occasion is not said. Without the aid of such talent, oratorios, in the present state of the art, cannot be undertaken with the least success. Query—What harm if they were wholly to be laid aside?

The editor of the Vermont Chronicle takes up the subject of secularity, in the church style of music, to good purpose. Rev. Mr. Leavitt has in this respect fallen into good hands. The editor has not the disadvantage of being a layman, or being accused, either justly or unjustly, of being under the influence of sinister motives. His remarks are full of good sense, and they will have their influence.

The season has fully arrived, when the best teachers of psalmody will engage for the winter. Those societies that would be benefitted by first-rate instruction, have no time to lose, in securing a man of the requisite qualifications.

## MISCELLANEOUS.

*From the National Gazette.*

### JULIA BRACE,

The Deaf, Dumb, Blind Girl, at the Hartford (Connecticut) Asylum.

By far the most interesting subject at present in the institution, is the poor deaf, dumb and blind girl, whose situation has been described in so beautiful and affecting a manner by Mrs. Sigourney. A charity box, the proceeds of which are designed exclusively for her support, is placed at the main entrance, which it is certain no stranger can pass, after viewing the utter desolation in which she has been left by nature, without dropping his mite. Her name is Julia Brace, and she is a native of the immediate neighbourhood of the asylum. She is the only instance of so great a misfortune, of which any record is extant, except one European boy, by the name of James Mitchell. He was so irritable that few experiments could be tried for his benefit; but Julia Brace, it is said, has been mild and docile from her childhood; although when I saw her, from some temporary vexation or indisposition, she was evidently somewhat out of temper. She was seated at table, her needle work in her lap. "There is nothing disagreeable in her countenance; but her eyes, forever closed, create a deficiency of expression. Her complexion is fair, her smile gentle and sweet, though of rare occurrence, and her person somewhat bent, when sitting, from her habits of fixed attention to her work. Many strangers have waited a long time to see her thread her needle, which is quite a mysterious process, and never accomplished without the aid of the tongue."

She was the daughter of exceedingly poor parents, who had several younger children, to whom she was in the habit of showing such offices of kindness as her afflicted state admitted. Notwithstanding her blindness, she early evinced a close observance with regard to articles of dress, preferring among those which were presented her as gifts, such as were of the finest texture. When the weather became cold, she would occasionally kneel on the floor of their humble dwelling, to feel whether the other children of the family were furnished with shoes and stockings, while she was without, and would express uneasiness at the contrast.

Seated on her little block, weaving strips of thin bark, with pieces of leather and thread, which her father in his processes of making shoes rejected, she amused herself with constructing for her cat bonnets and vandykes, not wholly discordant with the principles of taste. Notwithstanding her peculiar helplessness, she was occasionally left with the care of the young children, while her mother went out to the occupation of washing. It was on such occasions, that little Julia evinced not only a maternal solicitude, but a skill in domestic legislation, that could not have been rationally expected. On one occasion she discovered that her sister had broken a piece of crockery, and imitating what she supposed would be the discipline of her mother, gave the offender a blow.—But placing her hand upon the eyes of the little girl, and ascertaining that she wept, she immediately took her in her arms, and with the most persevering tenderness, soothed her into good humour and confidence. Her parents were at length relieved from the burden of her maintenance, by some charitable individuals, who paid the expenses of her board with an elderly matron, who kept a school for small children. Here her sagacity was continually on the stretch to comprehend the nature of their employment, and as far as possible to imitate them. Observing that a great part of their time was occupied with books, she often held one before her sightless eyes with long patience. She would also spread a newspaper for her favourite kitten, and putting her finger on its mouth, and perceiving that it did not move like those of the scholars when reading, would shake the animal to express displeasure at its indolence and obstinacy. These circumstances, though trifling in themselves, reveal a mind active amid all the obstacles which nature had interposed. But her principal solace was in the employment of needle-work and knitting, which she had learned at an early age to practice. She would thus sit absorbed for hours, until it became necessary to urge her to that exercise which is requisite to health. Counterpanes, beautifully made by her, of small pieces of calico, were repeatedly disposed of, to aid in the purchase of her wardrobe; and small portions of her work were sent by her benefactors as presents into various parts of the Union, to show of what neatness of execution a blind girl was capable.

It was occasionally the practice of gentlemen who from pity or curiosity visited her, to make trial of her sagacity, by giving her their watches, and employing her to restore them to their right owners. They would change their position with regard to her, and each strive to take the watch which did not belong to him; and though she might at the same time hold two or three, neither stratagem nor persuasion would induce her to yield either of them, except to the person from whom she had received it. There seemed to be a principle in the tenacity with which she adhered to this system to give every one his own, which may probably be resolved into that moral honesty which has ever formed a conspicuous part of her character. Though nurtured in extreme poverty, and after her removal from the parental roof, in the constant habit of being in contact with articles of dress or food, which constantly tempted her desires, she has never been known to appropriate to herself, without permission, the most trifling object. In a well educated child this would be no remarkable virtue; but in one who has had the benefit of no moral training to teach her to respect the rights of property, and whose perfect blindness must often render it difficult even to define them, the incorruptible firmness of this innate principle is laudable. There is also connected with it a delicacy of feeling, or scrupulousness of conscience, which renders it necessary, in presenting her any gift, to assure her repeatedly by a sign which she understands, that it is for her, ere she will consent to accept it.

Continuing to become an object of increased attention, and her remote situation not being convenient for the access of strangers, application was made for her admission into the asylum, and permission was granted by the directors in the summer of 1825.—After her reception into that peaceful refuge, some attempts were made by a benevolent instructor to teach her the alphabet, by means of letters, both raised above and indented beneath a smooth surface. But it was in vain that she punctually repaired to the school room, and daily devoted hour after hour to copying their forms with pins upon a cushion. However accurate her delineations sometimes were, they conveyed no idea to the mind sitting in darkness. It was therefore deemed wiser to confine her attention to those few attainments, which were within her sphere, than to open a warfare with nature in those avenues which she had so decidedly sealed.

It has been observed of persons who are deprived of a particular sense, that additional quickness or vigour is bestowed on those which remain. Thus blind persons are often distinguished by particular exquisiteness of touch, and the deaf and dumb, who gain all their knowledge through the eye, concentrate, as it were, their whole soul in that channel of observation. With her, whose eye, ear and tongue are alike dead, the capabilities both of touch and smell are exceedingly heightened. Especially, the latter seems almost to have acquired the properties of a new sense, and to transcend even the sagacity of a spaniel. Yet keeping in view all the aid which these limited faculties have the power of imparting, some of the discoveries and exercises of her intellect, are still, in a measure, unaccountable.

As the abodes which from her earliest recollection she had inhabited, were circumscribed and humble, it was supposed that at her first reception into the asylum she would testify surprise at the comparative spaciousness of the mansion. But she immediately busied herself in quietly exploring the size of the apartments, and the height of the stair-cases; she even knelt, and smelled to the thresholds; and now, as if by the union of a mysterious geometry with a powerful memory, never makes a false step upon a flight of stairs, or enters a wrong door, or mistakes her seat at the table.

Among her various excellencies, neatness and love of order are conspicuous. Her simple wardrobe is systematically arranged, and it is impossible to displace a single article in her drawers, without her perceiving and restoring it. When the large baskets of clean linen are weekly brought from the laundress, she selects her own garments without hesitation, however widely they may be dispersed among the mass. If any part of her dress requires mending, she is prompt and skilful in repairing it, and her perseverance in this branch of ecomony, greatly diminishes the expense of her clothing.

Since her residence at the asylum, the donations of charitable visitants have been considerable in amount. These are deposited in a box with an inscription, and she has been made to understand that the contents are devoted to her benefit. This box she frequently poises in her hand, and expresses pleasure when it testifies an increase of weight; for she has long since ascertained that money is the medium for the supply of her wants, and attaches to it a proportionate value.

Though her habits are peculiarly regular and consistent, yet occasionally some action occurs which it is difficult to explain. One morning, during the past summer, while employed with her needle, she found herself incommoded by the warmth of the sun. She arose, opened the window, closed the blind, and again resumed her work.

At the tea table, with the whole family, on her sending a cup to be replenished, one was accidentally returned to her which had been used by another person. This she perceived at the moment of taking it into her hand, and pushed it from her with some slight appearance of disgust, as if her sense of propriety had not been regarded. There was not the slightest difference in the cups, and in this instance she seems endowed with a degree of penetration not possessed by those in the full enjoyment of sight.

Persons most intimately acquainted with her habits assert that she constantly regards the recurrence of the Sabbath, and composes herself to unusual quietness as if in meditation. Her needle work, from which she will not be debarred on other days, she never attempts to resort to; and this wholly without influence from those around her.

Julia Brace leads a life of perfect contentment; and is in this respect, both an example and reproof to those who for trifling inconveniences indulge in repining, though surrounded by all the gifts of nature and of fortune.

The genial influences of spring wake her lone heart to gladness; and she gathers the first flowers, and even the young blades of grass, and inhales their freshness, with a delight bordering on transport. Sometimes, when apparently in deep thought, she is observed to burst into laughter, as if her associations of ideas were favourable not only to cheerfulness, but to mirth. The society of her female companions in the asylum is soothing to her feelings; and their habitual kind offices, the guiding of their arm in her walks, or the affectionate pressure of their hand, awaken in her demonstrations of gratitude and friendship. Not long since, one of the pupils was sick, but it was not supposed, that amid the multitude who surrounded her, the blind girl was conscious of the absence of a single individual. A physician was called, and the superintendent of the female department, who has acquired great penetration into the idioms of Julia's character, and her modes of communication, made her understand his profession, by pressing a finger on her pulse. She immediately arose, and taking his hand, led him with the urgent solicitude of friendship to the side of the invalid, and placing his hand upon her pulse, displayed an affecting confidence in his powers of healing. As she has herself never been sick since early childhood, it is the more surprising that she should so readily comprehend the efficacy and benevolence of the medical profession. It would be easy to relate other remarkable circumstances respecting her, but it is not desirable that this article should be so far extended as to fatigue the reader.

### TRUST IN GOD.

Five natives of one of the South-Sea islands, in a small canoe, in going in the night, from one island to another, were driven utterly beyond their reckoning. For six weeks they were floating, they knew not whither, in a fathomless and pathless ocean. Yet their faith never failed. When asked, if, in their forlorn situation, they did not expect to perish of famine, or be drowned in the ocean, they replied, "Oh, no; for we prayed to God!" When first carried away they had with them a quantity of pine apples, cocoa-nuts, bananas, a little water, and two bamboos (about a gallon and a half) of cocoa-nut oil. On these, by taking only a small portion twice a day, they subsisted five weeks, when the solid food, being all exhausted, and every drop of water long ago spent, they kept life in them by dipping a few fibres of the cocoa-nut husk in the oil, and masticating these between their teeth, to extort the slight nourishment, and moisten their mouths, parched with tormenting thirst. Thus, morning, noon, and night, as long as they were able, they worked at the oars, prayed and sang; they read the scriptures as the daily bread of their souls, and duly remembered the Sabbaths. It was very affecting to hear one of them say how, amidst the roaring of the sea, they sang till their "*voices went away.*" Yes truly, but it was "*into heaven*" that their voices went away. Their prayers of faith, and their songs of thanksgiving, were heard before the throne, even when their lips had no longer power to utter them, and they were answered by deliverance. At the end of six weeks they were drifted, by the millions of waves on which they hed been borne, to a place near the island of Atui, (one of the Harvey islands), when some of the natives found them, worn to skeletons with hunger, and strengthless with fatigue, but "rejoicing in hope, patient in tribulation." By these they were fed and nursed, and as soon as they could bear it, removed to Atui, where they gradually recovered health, and afterwards preached the gospel with such power, that the remaining half of the population, till then unconverted, believed, and cast away their idols.—*Tyerman & Bennet.*

### ROYAL FUNERAL.

The body of Radama, king of Madagascar, was deposited in a *silver coffin*, all made of Spanish dollars, *twenty thousand* of which were employed in the construction. *Ten thousand hard dollars* were laid in the coffin, for him to lie upon. The whole expense was not less than £60,000.—*ib.*

To keep a secret, forget an injury, and make a proper use of leisure time, are three of the most difficult things in life.

The sight of a man intoxicated, gives the best lesson of sobriety.

### BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

| | | | |
|---|---|---|---|
| *New-York.* | | Newark Ins. Comp'y | par |
| City Banks | par | Trenton Banking Co. | do |
| Except Franklin | broken | Rathway Far. & Mec. | do |
| Long-Island Bank | par | Salem Banking Co. | 1 1-2 |
| Dutchess County | par | Monmouth | broken |
| Lansingburgh | par | Franklin | do |
| Bank of Albany* | 1-4 | Hoboken | do |
| Albany State Bank* | do | Paterson | do |
| Other Albany Banks* | do | Protection & Lombard | do |
| Newburgh* | do | Jersey City, | do |
| Orange County | do | State, Trenton | do |
| Catskill | do | All others | 1-2 a 3-8 |
| Farmer's, Troy* | do | *Pennsylvania.* | |
| Other Troy Banks | do | Philadelphia Banks | 1-4 |
| Saratoga County | do | York | 1-2 |
| Mohawk | do | Chester County | 3-8 |
| Utica | 1-2 | Delaware County | do |
| Geneva | do | Reading | do |
| Auburn | do | Pittsburgh | 1 |
| Ontario | do | Gettysburgh | do |
| Central | do | Chambersburgh | do |
| Chenango | do | Carlisle | do |
| Ithaca | do | Lancaster | do |
| Ogdensburgh | do | Greensburgh | do |
| Jefferson County | do | Brownville | do |
| Wayne County | do | Silver-Lake | 50 |
| Rochester | do | Others uncertain or broken | |
| Monroe County | do | *Delaware.* | |
| Livingston County | do | Banks of this state | 1-2 |
| Middle District | broken | *Maryland.* | |
| Columbia, Hudson | do | Baltimore Banks | 3-8 |
| Greene County | do | Somerset & Worc. | broken |
| Washington & Warren | do | Cumberland | do |
| Plattsburgh | do | Princess Ann | do |
| Niagara | do | Elkton | do |
| J. Barker's Exchange | do | All others | 3-4 a 1 |
| *Maine.* | | *Dist. Columbia.* | |
| Bath | 1-2 | Bank of Columbia | uncer. |
| Waterville | do | Alexandria Merch. | broken |
| Castine | broken | Franklin | do |
| Wiscasset | do | All others | 3-4 |
| Kennebeck | do | *Virginia.* | |
| Passamaquoddy | do | Banks of this state | 3-4 a 1 |
| Hallowell & Augusta | do | *N. & S. Carolina.* | |
| All others | 3-4 | Banks of these states | 1 a 2 |
| *New-Hampshire.* | | *Georgia.* | |
| Banks of this state | 3-8 | Banks of this state | 2 a 3 |
| *Vermont.* | | *Ohio.* | |
| Banks of this state | 3-8 | Chilicothe | 4a5 |
| *Massachusetts.* | | Marietta | do |
| Berkshire Bank | broken | Steubenville | do |
| Essex, Salem | do | Farmers & Mechanics | do |
| Farmer's, Belchertown | do | New-Lancaster | do |
| All others | 3-8 | St. Clairsville | do |
| *Connecticut.* | | Mount-Pleasant | do |
| Norwich Bank | par | Western Reserve | do |
| Eagle, New-Haven | broken | Columbus | do |
| Derby | do | Others uncertain or | broken |
| All others | 1-4 | *Miscellaneous.* | |
| *Rhode-Island.* | | New-Orleans Banks | 3 |
| Pawtucket | broken | Michigan | 1 |
| All others | 3-8 | Detroit | broken |
| *New-Jersey.* | | Upper-Canada, York | 3 |
| State, Newark | par | Kingston | broken |
| Do. Elizabethtown | do | Quebec | 3 |
| Do. New-Brunswick | do | Montreal | 2 |

* Bills of these Banks, $20 and upwards, par.


### 5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,

*Utica, June* 14, 1831. (24) No. 14, Genesee st.

### REDEMPTION OF LANDS SOLD FOR TAXES.

*State of New-York, Comptroller's Office.*

NOTICE is hereby given, pursuant to sec. 76, of title 3, art. 3, of chap. 13, of the first part of the Revised Statutes, that unless the Lands sold for Taxes, at the general tax sale, held at the capitol, in the city of Albany, in the months of April and May, 1830, shall be redeemed, by the payment into the treasury of the state, on or before the *fifth day of May next after the date hereof*, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed, will be conveyed to the purchasers thereof. Dated Albany, 12th October, 1831.

43w6 SILAS WRIGHT, Jr. *Comptroller.*

### STEAM SCOURING AND DRESSING CLOTHES,

opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,

*Utica, Nov.* 5, 1830. WILLIAM PAUL.

### NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. E.

*Utica, Jan.* 1, 1829. WILLIAM CLARK


### NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

| | | | |
|---|---|---|---|
| *Ashes.* | | *Leather.* | |
| Pot, 100lbs. | $5 05a5 10 | Sole, oak tanned, lb. | 22a30 |
| Pearl do. | 525 a5 30 | —— hemlock | 20a24 |
| *Candles.* | | Dressed up. side | 1 75a2 75 |
| Mould | 11a12 | Undressed do. | 1 50a2 50 |
| Dipped | 9a11 | *Molasses.* | |
| *Clover-Seed.* | | New-Orleans, gal. | 32a33 |
| Per lb. | all | *Oil.* | |
| *Coffee.* | | Whale, gal. | 31a34 |
| Havana | 11a12 | Sperm, summer | 77a78 |
| Java | 12a13 | —— winter | 94a95 |
| *Cotton.* | | Linseed, | 1 08a1 10 |
| Upland | 8a10 | *Provisions.* | |
| Louisiana | 10a12 | Beef, mess, bbl. | 7 00a7 12 |
| Alabama | 9a12 | —— prime | 4 75a5 00 |
| *Feathers.* | | Pork, mess | 12 50a13 00 |
| Live American | 34a36 | —— prime | 10 00a10 50 |
| *Fish.* | | Hams, north. lb. | 10a11 |
| Dry cod, cwt. | 2 75a3 00 | Butter, N.Y. dairy | 12a15 |
| Scale | 1 50a1 62 | Hog's Lard | 10a11 |
| Pickled, bbl. | 3 75a4 00 | Cheese | 6a8 |
| Mackarel, No. 1 | 6 00a6 12 | *Rice.* | |
| Shad, Con. mess | 9 25a9 50 | Prime, 100lbs. | 3 12a3 75 |
| Herring | 2 50a2 62 | *Salt.* | |
| *Flax.* | | Turks-Island, bush. | 48a49 |
| American, lb. | 7a8 | Liverpool ground | 43a44 |
| *Flour & Meal.* | | *Sugar.* | |
| N.Y. super. bbl. | 5 56a5 62 | Havana, white, lb. | 9a12 |
| Western (canal) | 5 87a6 06 | —— brown | 6a8 |
| Rye flour | 4 44a4 50 | New-Orleans | 6a7 |
| Indian meal | 3 75a3 81 | Loaf | 17a19 |
| *Grain.* | | Lump | 15a16 |
| Wheat, northern | 1 12a1 20 | *Tallow.* | |
| —— western | 1 22a1 25 | American, lb. | 10a11 |
| Rye | 86a88 | *Teas.* | |
| Corn, north yellow | 65a66 | Bohea, lb. | 40a46 |
| Oats | 45a47 | Souchong | 56a75 |
| Barley | 1 20a1 25 | Hyson-skin | 55a80 |
| Beans, 7 bushels | 7 00a8 00 | Young-Hyson | 88a1 20 |
| *Hides.* | | Hyson | 90a1 20 |
| La Plata, lb. | 15a16 | Gunpowder | 1 10a1 50 |
| S. A. horse, piece | 1 55a1 60 | Imperial | 1 10a1 44 |
| *Hops.* | | *Tobacco.* | |
| First sort, lb. | 13a14 | Richmond, lb. | 3a6 |
| *Lumber.* | | Cuba | 14a25 |
| Boards, p. M. | 15 00a16 00 | *Wines.* | |
| Plank, pine, | 25 00a30 00 | Madeira, gal. | 1 25a3 50 |
| Scantling, pine | 15 00a16 00 | Port | 80a1 75 |
| Do oak | 20 00a25 00 | Teneriffe, L.P. | 90a1 25 |
| Shingles, bundle | 2 50a3 50 | *Wool.* | |
| Oak timber, sq. ft. | 20a25 | Merino, Am. fl. lb. | 50a70 |
| Hoops, per M. | 35 00a36 00 | —— pulled | 45a50 |
| Staves, pipe | 56 00a59 00 | Common | 35a40 |
| —— hhd. | 35 00a40 00 | Spinning | 33a40 |
| —— bbl. | 28 00a30 00 | American Hatter's | 30a85 |


### MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7 1830.

### ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

*Utica, April* 6, 1830. 14

### NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

*Utica, April* 6, 1830. M. HITCHCOCK.

### MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

*The Pulmist, or Art to cure the Consumption*, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

### SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question—How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June* 21, 1831.

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.

JANE LYNCH & PETER A. JAY,
Executors, &c. of D. Lynch, dec'd.
S. B. ROBERTS, Att'y. 29w34

### REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

*Utica, June* 16, 1830. 24

### MORE NEW BOOKS.

LECTURES on Botany, by Mrs. Almira H. Lincoln, vice-principal of the Troy Female Seminary, a new edition, enlarged and improved.

A supply of the new and improved edition of Olney's School Geography.

An abridgment of Ainsworth's Latin Dictionary, by Charles Anthon, Esq.

An improved Grammar of the English Language, by Noah Webster, LL. D.

Also, The Merchant, or Practical Accountant, being a series of mercantile accounts, by T. H. Goddard.

Just received by HASTINGS & TRACY,
*June* 28, 1831. No. 94, Genesee st.

### SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

*Utica, February*, 1830. 51

### DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a discaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums or specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold